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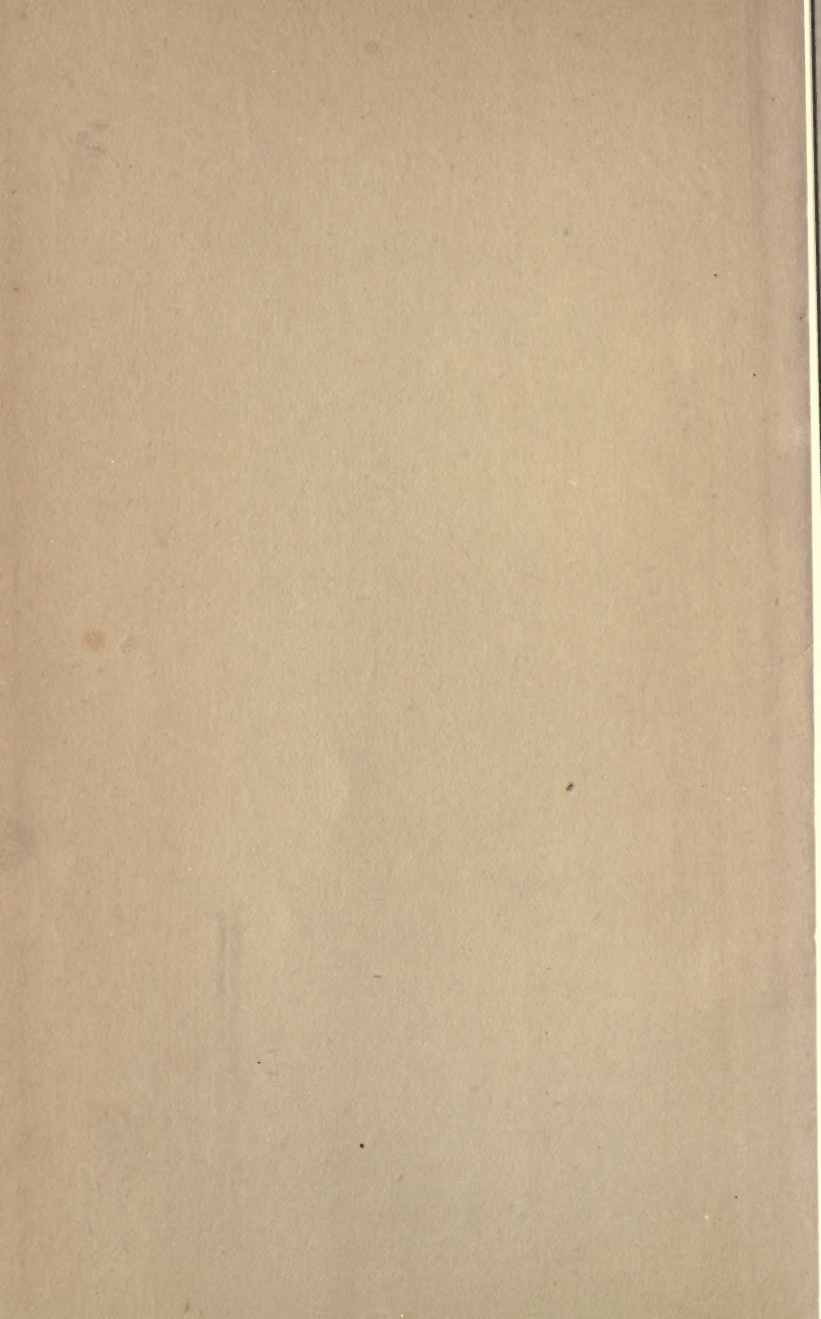


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1908

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English Church Teaching

on

Faith, Life and Order

BY

THE RIGHT REV. H. C. G. MONRO, D.D.

Dean of Exeter

THE RIGHT REV. T. W. DUFFY, D.D.

English Church Teaching

on

Faith, Life and Order.

Two Courses of Church Teaching for Teachers in English and Welsh Schools

NEW IMPRESSION

(Second Edition)

LONGMANS, GREEN, AND CO.

9, PATERNOSTER ROW, LONDON

NEW YORK, BOSTON, AND CALCUTTA

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English Church Teaching

or

Practical Life and Order

English Church Teaching

on

Faith Life and Order

BY

THE RIGHT REV. H. C. G. MOULE, D.D

Lord Bishop of Durham

THE RIGHT REV. T. W. DRURY, D.D

Lord Bishop of Sodor and Man

AND

THE REV. R. B. GIRDLESTONE, M.A

Hon. Canon of Christ Church, late Principal of Wycliffe Hall, Oxford

NEW IMPRESSION

(Twentieth Thousand)

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English Church Teaching

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Faith Life and Order

BY

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(First Series of Lectures)

THE RIGHT REV. T. W. DUFFY, D.D.

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AND

THE REV. R. B. CHURCHILL, M.A.

(The Church of England and the Roman Catholic Church)

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INTRODUCTION

THIS manual is designed to aid students of our English Church system. It may also be found useful to clergymen and others who have to conduct classes on the History and Doctrines of our Church, and who desire to follow the lines laid down by our Reformers.

The need of some such manual has been widely felt, but it has not been easy to do exactly what was sought. Some of the topics touched upon are large and complicated, and brief utterances on them are liable to be misunderstood. The writers are conscious that in many respects they have fallen short of their own ideal, and that they may not have fulfilled the expectations and requirements of those whose interests they have at heart. But they have sought to face the varied aspects of this subject fairly, if not fully, and clearly, if not completely.

Though they have worked in general harmony, each writer is answerable only for his own portion of the manual. In discussing some branches of enquiry there has been an almost necessary overlapping, and perhaps some slight

difference of treatment; but this is not altogether a disadvantage.

The First Part, on Faith, is by CANON GIRDLESTONE, late Principal of Wycliffe Hall, Oxford; the Second, on Life, is by the Right Rev. H. C. G. Moule, D.D., Lord Bishop of Durham; the Third, on Order, is by the Right Rev. T. W. DRURY, Lord Bishop of Sodor and Man. The Notes on Texts and the Analytical Index are by CANON GIRDLESTONE, to whom the general editorship has also been entrusted.

May the great Shepherd of the sheep grant His blessing on this effort to set forth the true position and teaching of our beloved Church. May He keep us steadfast in the Apostolic Faith, true to the Christlike Life, and loyal to the Primitive Order handed down to us from ancient times, and re-affirmed by the great Churchmen of the Sixteenth Century.

NOTE ON THE SECOND, THIRD, FOURTH AND FIFTH EDITIONS.

The writers are grateful for the general approval given to this work, and for the criticisms it has received. Errors and slips have been carefully corrected throughout.

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PART I

THE FAITH OF THE ENGLISH CHURCH

CHAPTER I

THE RULE OF CHRISTIAN FAITH

§ 1. *The Original Documents of the Faith.*

THE truths which Christians are called upon to believe may be ascertained from various sources, *e.g.* from the lips of parents and teachers, or from catechisms, manuals, and formularies of Churches; but sooner or later we are driven back to that collection of ancient and sacred Books which we call the New Testament. These Books, together with the Old Testament, which they everywhere acknowledge as authoritative and inspired, are the materials from which Christian truth must be drawn. They may be classified thus:—

The *Gospels* record the life and teaching of Him Whom all Christians claim and submit to as their Lord and Saviour.

The *Acts* gives the genesis of the primitive apostolic Church, and sketches the formation of daughter communities in various parts of the Roman Empire.

The *Epistles* show the bearing of the work of Christ on the inner and outer life of the individual Christian.

The *Apocalypse* gathers together the threads of unfulfilled prophecy, and in a series of visions portrays the future of the Church, the triumph of Christ over all evil, and the accomplishment of God's purpose in man.

§ 2. *The Authority on which we receive the New Testament.*

This is of various kinds and degrees. It may be the voice of parents, teachers, and ministers, whom we naturally trust. It may be the dogmatic utterances of the Church in which we have been brought up, or of the ancient and (comparatively speaking) universal Church from which all modern communities inherit most of their religious ideas. It may be an internal conviction produced by God's Spirit and developed by experience. If, however, none of these satisfy us, we have to go into literary evidence. We then find, on the conjoint testimony of MSS., versions, quotations, and catalogues, together with the facts of Church History and the results of research, that the Books which make up the New Testament are traceable to the Apostolic Age, that we have adequate reason for believing that they were written by the men whose names they bear, and that their utterances may therefore be accepted as absolutely true and of the highest authority.

§ 3. *Did the Church give us the Bible?*

It is sometimes said that the Church gave us the Bible. This is true or not true according to the sense we attach to the words. The Bible contains the Old Testament as well as the New. We are indebted, under God, to Moses and the prophets for the Old Testament, and we receive it because our Lord and His apostles put their seal upon it as authoritative and inspired. The case of the New Testament is different. The books have been handed down by Christians from generation to generation. They have been preserved in libraries and monasteries, have been read in Churches, and have been translated and expounded with more or less assiduity and faithfulness through the ages. In this sense the Church of the Past has "given" us (*i.e.* has preserved and handed down to us) the Bible which it had received from the apostles and prophets of Christ.

But the expression is sometimes used as if it signified that

the Bishops and Clergy of our own or some other Community had originally written the Bible ; or as if we owed it to some Ancient Church Council, without which we could not be sure that we had the real Book ; and the inference is frequently drawn that if the "Church" gave it us (or, as it is sometimes put, wrote it), we must look to the "Church"—in some sense or other—as its only infallible interpreter and teacher.

In answering this suggestion it is best to fix our eye on the original body of Apostles and Prophets whom St. Paul calls the foundations of the Church, Jesus Christ being the chief corner-stone (Eph. ii. 20). Literary evidence, apart from the dictum of any particular Church or Council, justifies us in believing that every book of the New Testament proceeds from that Body. The books were sent to various communities and individuals at considerable distances from one another ; and it was long before the scattered Churches could be assured that they had a complete collection of apostolic writings, and that none undeserving of the name had been mixed up with them. In this sense the sacred Canon, *i.e.* the collection of apostolic writings which were recognised as the Rule of Faith, was a growth ; and in this sense the extant writings of Christians of the 2nd and 3rd centuries are valuable witnesses to the supreme position of the Books which form our New Testament.

When heresy arose it was by the light of these Books that it was discussed and dealt with. They were regarded as the Final Court of Appeal on Doctrine. Strange to say, however, none of the General Councils gave an authorized list of the Books of the New Testament. It was not ecclesiastical authority, but inherited belief, backed up by personal conviction, that caused all the Churches to receive as a legacy from the Apostles the Books which now make up our New Testament. Three or four of the Books were regarded as of doubtful authority for a time in certain quarters ; these doubts, however, were gradually removed, not by the

voice of a Council, but by the weight of the opinion of men of learning and judgment, such as Augustine and Jerome in the 4th century.

When the great Diocletian persecution took place (A.D. 303), and Christian Books were ordered to be given up and destroyed, it was this collection of Books that Christians refused to give up on any consideration.

These Books were read alongside of the Old Testament Scriptures in the Churches; they were quoted in sermons, discussed in controversies, commented on and harmonised in treatises, and generally regarded as the final and absolute authority on all things pertaining to the Christian faith.

It is sometimes urged by Romanists and others that the Church was formed before the Books of the New Testament were written; and we are left to draw the conclusion that, however excellent the New Testament may be, its reading is not necessary. It is quite true that the apostles founded the Churches before they wrote to them. It would be strange indeed had they done otherwise. But all the Books written by the original apostolic body are regarded by all Churches as inspired, consequently they are an heirloom for all time, and are a substitute for the living voice of the first and most authoritative followers of Christ.

The case is thus parallel with that of the Old Testament. Moses and the prophets passed away, but, under the good providence of God, their writings remained as the sole standards of sacred truth for all later ages. They and they alone were appealed to as God's Word by Christ and His Apostles. Similarly, there is a gulf fixed between the Books of the New Testament and all which followed after. No writings have been added since those times, and none have been taken away. The post-apostolic books, such as Clement's Letter, and the writings of Polycarp, Ignatius and Hermas, are instructive and valuable for their testimony, but they do not claim to be the work of inspired men.

§ 4. *Testimony of Early Christians to the Rule of Faith.*

All the Early Christian teachers whose works are extant addressed their flocks under the conviction that the Scriptures were the writings which Christians ought to know, which teachers ought to teach, and by which doctrine ought to be tested. These Books alone were of absolute authority. They were far more widely read and taught than some people imagine. One or two illustrations may be given.

Polycarp, Bishop of Smyrna, was born not later than A.D. 70, and was St. John's disciple. He suffered martyrdom about A.D. 155, having by his own confession been a Christian for eighty-six years. Irenæus, who knew him, said of him that he had received the truth from those who were eye-witnesses of the Word of Life, and that he would relate it altogether "in accordance with the Scriptures." In writing to the Church at Philippi (§ 12), Polycarp himself says, "I am persuaded that ye are well trained in the Sacred Scriptures," by which he clearly meant the New Testament as well as the Old, for he quoted them together immediately afterwards.

Clement of Rome, St. John's contemporary, says to the Corinthian Christians, "Ye know, and know well, the Holy Scriptures, dearly beloved, and ye have searched into the oracles of God: we wrote these things therefore to put you in remembrance" (§ 53); and again: "Remember the words of the Lord Jesus" (§§ 30, 46).

Ignatius, writing to the Philippians (§ 8), says, "Do nothing in a spirit of factiousness, but after the teaching of Christ. For I heard certain persons saying, if I find it not in the original documents—or, in the charters (*Lightfoot*)—I do not believe it is in the Gospel. And when I said to them IT IS WRITTEN, they answered me, That is the question. But as for me my charter is Jesus Christ, the invisible charter is His Cross, His death, His resurrection, and the faith which is through Him."

The Epistle of Barnabas, which is of Clement's age, rests all its injunctions on the expression, "the Scripture saith," or some similar formula.

The beautiful and instructive letter to Diognetus (2nd century) has an appendix by another hand, possibly that of the great missionary, Pantænus, in which we read, "the faith of the Gospels is established, and the tradition of the Apostles is preserved."

Such is the testimony of the very earliest extant Christian writers to the position of the Scriptures as their rule of faith. Christ is the Standard; the Gospels are the record; the Apostles are the authorities. If space permitted, it would be easy to give overwhelming proof that the most eminent of later writers in the best ages of the Church have taken the same view.

With regard to the testimony of Councils, it should be added that the Book of Apostolic Canons, which is of uncertain age and authority, orders every clergyman and layman to hold the Bible in reverence, and that its list of canonical Books of the Old Testament excludes the Apocrypha, whilst its New Testament is the same as ours, except that the Revelation is omitted; the Epistles of Clement being added no doubt because the work was issued under the name of Clement. It is needless to add that the Church of Rome rejects so Protestant an utterance.

The Laodicean Council (4th century), which was an Episcopal gathering or Synod for part of Asia Minor, gives a somewhat similar list.

The so-called African Code, which is a compound of the results of eighteen synods, adds some apocryphal books, and also the Book of Revelation.

§ 5. *Testimony of our Church to the Rule of Faith.*

Our Church holds, as the early Christians did, that the Scriptures are "God's word written" (see Art. xx.), and that

they are intended to be read, marked, learned, and inwardly digested (*see* Collect for the Second Sunday in Advent). According to our Church, these precious records are for the laity as well as the clergy; though the clergy ought to be especially mighty in the Scriptures, and experts in their interpretation. We are encouraged by our Church to believe that, as the Holy Ghost is the true Author, so He is the true Interpreter of the Scriptures, and that no Church nor individual, clerical or lay, can get vital hold of the truth contained in Scripture, except by the Holy Ghost. (*See* Homily for Whitsunday.)

In saying this, our Church does not detract from the high relative importance of creeds, councils, formularies, commentaries, dictionaries, and interpretations by experts. All these ought to be listened to respectfully, attentively, and patiently; but after all we must compare them with Scripture, that we may see if these things are so (Acts xvii. 11). The Scriptures and naught else are, under God, our Church's final Court of Appeal, in matters of Christian faith. We thus take our stand where the early Christians did, on the writings of the apostles and prophets of Christ, and on the more ancient Scriptures to which they appealed.

The testimony of the Articles of our Church is clear on this point. Their verdict may be summarized thus:—

Art. vi. Within the compass of Scripture are to be found all things necessary to salvation. Nothing is an article of Faith which cannot be read therein or proved thereby.

Art. viii. The Creeds are to be received, not because they have been given by the Church, but because they may be proved by Scripture.

Art. xvii. God's promises are to be received as generally set forth in Scripture; and that will of God is to be followed which we have expressly declared to us in the Word of God.

Art. xviii. The reason why we cannot be saved by

“living up to our light” is, that Holy Scripture only points out one way of being saved.

Art. xix. No Church has a right to the name, if the pure Word of God is not preached in it. Tested by this axiom, the ancient patriarchates of Jerusalem, Antioch, Alexandria, and Rome are found to have been in error.

Art. xx. No Church laws can stand which are opposed to God’s Word written, or which are only bolstered up by isolated texts. The Church is to witness to Scripture by its faith, and to keep Scripture from being tampered with or neglected, and to be loyal to it in all respects.

Art. xxi. General Councils cannot claim infallibility or absolute authority; they are subordinate to Scripture. Nothing that they decree can be a matter of faith unless it may be declared (*i.e.* made clear) that it is taken out of Scripture.

Art. xxii. Romish teaching on Purgatory, Pardons (*i.e.*, Indulgences), Image worship and Relic worship is foolish and vain, being opposed to Scripture.

Art. xxiv. So is the system of having public prayer and administration of Sacraments in an unknown tongue.

Art. xxviii. So is Transubstantiation.

Art. xxxiv. No traditions or ceremonies may be ordained which are against God’s Word.

Such is the voice of the Reformed Church of England. It testifies with absolute consistency to the supreme position of Scripture as the Rule of Faith.

This testimony may be confirmed from the Ordination Services. Presbyters are there solemnly instructed to teach out of the Holy Scriptures, and to live according to them. They are exhorted to pray for the help of the Holy Ghost, that by daily reading and weighing of the Scriptures, they may ripen in their ministry. They pledge themselves to instruct the people from Scripture and to teach nothing

unscriptural; but rather to banish and drive away all erroneous and strange doctrines contrary to God's Word. The same is the case with the Bishops' Consecration Service. A heavy responsibility is thus thrown upon our spiritual teachers to be loyal to the Scriptures. The Homilies, of which the first Book was written in the reign of Edward VI., and the second in that of Elizabeth, give excellent illustrations of all that has been here advanced. No student of Church doctrine should overlook them.

§ 6. *Objections Answered.*

We have thus been driven by the utterances of our own Church to the original Apostolic and Prophetic Records contained in the New Testament, for information concerning those truths which make up the Christian Faith.

Can we do better than follow our Church's order in this matter? Is there any book or collection of books which can give us so clear and comprehensive an idea of Christian Truth as we can obtain from this source?

Objections, indeed, are frequently made to this method of discovering Christian Truth. Thus:

(a) It is sometimes said that the New Testament is unsystematic and consequently unfit for teaching purposes.

To this it is enough to reply, that though all truth, whether in nature or in Scripture, must be harmonious, and in this sense systematic, yet we have to look for it beneath the unsystematic surface. As it is by the study of manifold physical phenomena that we learn the laws of the natural world, so it is by the study of God's Word that we learn the laws of spiritual life.

(b) It is sometimes said that the New Testament is hard, that ordinary people cannot understand it, and that the reading of it by untrained minds is likely to produce more harm than good. This is the ordinary Romish view, and might be freely illustrated by official Roman utterances.

Experience gives an indignant denial to this objection. Moreover, as a matter of fact, commentaries on easy passages are simple, but when we come to hard passages the commentators themselves are frequently obscure. Besides, why should an uninspired book be more intelligible than an inspired one?

(c) It is sometimes said that whilst the Book is infallible, it needs an infallible interpreter, and that to the "Church"—in some sense or other—is committed the duty, the privilege, the monopoly of interpreting.

If by an infallible interpreter is meant a human interpreter, we see no trace of such a theory in Scripture itself. Who, for example, was to interpret St. Luke and the Acts to Theophilus? or the Epistles of Paul to the Thessalonians? what Church helped Philemon to interpret the note sent to him? who taught "the elect lady" how to understand St. John's Epistle?

The truth is that as the Holy Ghost inspired the apostles and prophets to write, so He can open our understanding and enable us to interpret; though in doing so we should despise no human assistance which we can obtain.

(d) It is sometimes said that Bible reading leads to heresy, and is the cause of all our dissensions and splits.

The Lord said to the Sadducees, "Ye do err, not knowing the Scriptures," i.e. because you are ignorant of Scripture; but these objectors seem to say, "Ye do err, because you know the Scripture"! It is true that unlearned and unstable men have always wrested Scripture to their own destruction (2 Pet. iii. 16); and this fact reminds us of the need of caution and humility, and stirs us up to use every help we can get, which can throw light on Scripture, but it by no means prompts us to shut up God's Book. Our first Homily deals fully with this point. The Scriptures are the fountain-head of Truth, and the more directly we go to them in a right spirit, and with dependence on the Holy Ghost, the more secure shall we be from serious error.

CHAPTER II

THE CHRISTIAN FAITH

§ 1. *The Nature of Faith.*

WE have now cleared the ground for answering the important question, What is the Christian Faith? We must, however, carefully distinguish between Faith, which means the exercise of a certain mental or spiritual faculty, and the Faith or Body of Truth on which that faculty is exercised.

In the Old Testament, Faith is only twice named; but the Hebrew word answering to it, and which generally means Faithfulness, is frequently referred to as one of the essential characteristics of God (see *e.g.* Psalm xxxvi. 5).

The Hebrew verb, however, from which the noun is derived, stands for the act of believing; as in the case of Abraham, of whom it is written (Gen. xv. 6) that he "believed God." Compare the case of Israel, of whom we read that they "believed the Lord and His servant Moses" (Exod. xiv. 31).

In the New Testament, whilst the idea of faithfulness is retained, the thought of faith or believing is more prominent than in the Old.

In the Old Testament, God is the great Object of faith. His promises are to be believed; His commandments are to be obeyed; His Word is to be taken as true.

In the New Testament, which in this and all other respects presupposes the older Revelation, the Lord Jesus Christ is

the great Object of faith. As He Himself says: "Ye believe in God, believe also in Me."

Faith in Christ, however, is not set forth as a substitute for faith in God, but rather as an incentive and an assistance; as St. Peter writes: "That your faith and hope may be in God" (1 Pet. i. 21).

The passages calling us to believe in Christ are numerous and important. They run through the whole New Testament. Nothing can make up for the absence of this faith; nothing is withheld by God from those who exercise it.

§ 2. *What is Faith in Christ?*

The faith exercised towards the Lord Jesus during His earthly ministry had various degrees and phases, but it recognised Him as One sent from God, as a Prophet, as the promised Messiah, and as the Son of the living God.

This faith suffered a rude shock when the Lord was "crucified, dead, and buried," but it revived on the receipt of the glad tidings of His Resurrection, and became clear, wide, and permanent after the outpouring of the Spirit on the Day of Pentecost. Then it was seen that all which had happened to the Lord Jesus was part of the Divine plan (Acts ii. 23), and that through His self-sacrifice and triumph over death, the way of pardon, of life, and of immortality was thrown open to all believers.

We thus see that the exceptional position given to faith in the New Testament is not owing to any particular virtue in the act of believing. This is simply our duty when clear testimony concerning the Mission, the Person, and the Work of the Lord Jesus is presented to us. Faith is important because of the supreme excellency of Him in Whom we believe, Who, having taken the Manhood into the Godhead, yielded Himself up to death upon the cross, by the will of His Father, that we might receive from Him all the blessings

that lie in the words Redemption and Salvation. These we obtain through Faith.

These blessings include four notable elements :—

- (i.) Re-union with God and adoption into His family ;
- (ii.) The blotting out of all sin ;
- (iii.) The quickening and transforming power of the Holy Spirit ;
- (iv.) And, lastly, the sure prospect of an endless life.

Thus Faith has its receptive side and also its active side. It receives Christ, and it lives and acts in loving submission to His commands. If we say we love Him, we are bound to keep His Word. Thus, love, loyalty, and careful study of His Word go together.

§ 3. *The Faith once delivered to the Saints.*

We have seen that Faith means right convictions concerning the Lord Jesus Christ, and that a living faith implies the operation of those convictions on our inner and outer life through the power of the Holy Spirit.

These right convictions originally embraced a few great truths, and speedily took form in an elementary creed which was intended to furnish an outline of the faith once (not "once upon a time" but "once for all") delivered to the saints.

The nucleus of the Creed may be found in various passages of the New Testament. Thus :—

Acts ii. 36 : "God hath made that same Jesus Whom ye have crucified both Lord and Christ."

Acts iv. 12 : "There is none other name given among men whereby we must be saved."

Acts x. 42, 43 : "It is He which was ordained of God to be the Judge of quick and dead . . . through His name, whosoever believeth in Him shall receive remission of sins."

Rom. x. 9 : "If thou shalt confess with thy mouth the

Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

1 Cor. xv. 3, 4: "Christ died for our sins according to the Scriptures. . . . He was buried; . . . He rose again the third day according to the Scriptures."

These are but samples of many similar passages contained in the New Testament, and from these, and such as these, the brief summary called the Apostles' Creed was evolved in the early Church.

§ 4. *The Apostles' Creed.*

Our first impression when we analyse the Apostles' Creed is that it is exceedingly simple and concise. But it contains a great deal. Observe the force of its various clauses:—

God the Creator of heaven and earth: This is the foundation of all truth, and finds expression in the first verse of the Bible.

The Father Almighty: This sets forth His Personality His power, and His care for all His creatures, especially for the human race.

Jesus Christ: Here are combined two precious names, one personal and one official, reminding us that He is both Saviour and King.

The only Son of God: Thus sharing the Father's nature, and that in a sense wholly different from the sonship of any other being.

Our Lord: One Who demands our allegiance, and to Whom we loyally yield ourselves if we are real believers.

Conceived of the Holy Ghost, and thus separated from all the children of men and put into a position akin to that of the first Adam.

Born of the Virgin Mary, and thus made a real partaker of human nature.

Suffered under Pontius Pilate: His sufferings were no pretence, but a reality, a fact brought out emphatically in the

Epistle to the Hebrews and in St. Peter's First Epistle. The reference to Pilate reminds us of the conflict between the great world-empire of Rome and the kingdom of God's Son, and of the historical character of the event referred to.

Was crucified, dead, buried : Simple words conveying deep realities. They tell of the love of Him Who bore our sins on the tree, and tasted death for every man.

He descended into hell (hades) : His spirit thus penetrated the spirit world while His body lay in the grave.

On the third day He rose again from the dead : This was the foundation stone of the Pentecostal faith, and signified the acceptance and efficacy of the Lord's redemptive work.

He ascended into heaven, and sitteth at the right hand of God the Father almighty : Here we are reminded of the present exaltation of the Son to the highest conceivable position in His Father's dominions; a truth to which such abundant evidence is given by St. Peter and St. Paul, and notably in the Epistle to the Hebrews.

From thence He shall come to judge the quick and the dead : Here our thoughts travel from the past and the present to the future, and to the tremendous destinies lying before us.

I believe in the Holy Ghost : No Creed could be regarded as complete which omitted the honour due to the promised Comforter Whom the ascended Saviour sent from the Father, and without Whose inspiration no one could truly affirm that Jesus is the Lord, or live according to that conviction (1 Cor. xii. 3).

The rest of the Creed is a condensed summary :—

The Holy Catholic Church : This is the incorporation of all true believers into one Body, of which the ascended Saviour is the Head, and which is represented on earth by the communities of those who profess and call themselves Christians.

The Communion of Saints : This is the fellowship amongst all true believers, whether living or departed from this life, through the indwelling of the One Spirit.

The Forgiveness of sins : This is a present blessing proclaimed by the Apostolic preachers of the Gospel from Peter's days onwards.

The Resurrection of the body : This is the fruit of Christ's resurrection, and is closely associated with the return of the Lord to judgment.

The Life everlasting : This is the final prospect of the godly. Eye cannot see, ear cannot hear, nor can the heart of man conceive all that lies wrapped up in this sublime conclusion to the Creed.

The NICENE CREED (4th century) teaches the same doctrine as the Apostles', but lays more stress on the Deity of Christ and on the mission of the Holy Ghost.

§ 5. *Faith in Relation to Baptism.*

An important point to be observed in connection with the Creed is that it is no mere enumeration of facts, though these were of the utmost importance.

The primitive Christians had no difficulty about the facts. Many of St. Peter's hearers on the Day of Pentecost knew the Lord Jesus by sight; they had witnessed His miracles, had listened to His teaching, and had seen Him hang on the cross. When told that the Lord was raised from the dead none but the Sadducean party would see any *prima facie* difficulty in believing.

What was needed was that they should draw the true inference from these facts, and that they should give in their adhesion to Jesus the Nazarene as their Lord and their Messiah.

The stumbling-block which would naturally lie in the way of each one would be this: Why was the Lord permitted to die? The answer was probably given in full, and at once. The apostles taught that the Lord was carrying out the Divine plan by dying. It was written in the Old Testament that this should come to pass. What Philip

drew out of the 53rd of Isaiah, Peter and the rest must have known and preached, for the Lord had opened their understanding only a few weeks previously so that they took in the true intention of the Scriptures (Luke xxiv. 44, 45).

Those who were baptized on the first day accepted much more than a list of historic facts. They read the Divine intention beneath the facts. They recognised that the Messiah was no ordinary Man in the line of David, but that He was David's Lord, the true Messenger of the Covenant, the Son of God, that He gave Himself for the sin of man, and that the highest spiritual life was attainable through faith in Him. Thus they were baptized into His death, and became pledged thereby to reckon themselves dead to sin.¹

§ 6. *Faith in Relation to Works.*

From the days of St. Paul the suggestion has been made that Christians may make light of sin because of God's abounding grace. But the answer is the same now as ever: "How shall those that have died to sin (sacramentally in baptism, and consciously in faith) live any longer therein?" The death and resurrection of the Lord Jesus are universally set forth as moral and spiritual forces, calling upon us and enabling us to forsake what is evil and follow after what is good, or, as St. Paul says, to walk in newness of life. Conformity to Christ is the law of the Christian, and loyalty to Him is imperative. Our Homilies are very clear and forcible on this point.

But faith and good works are sometimes spoken of as if they were antagonistic to one another, and as if St. Paul had preached that there was something almost wrong in doing good works! What St. Paul really contrasted was, not faith and good works, but faith and the works of the law. By this he meant the Pharisaic righteousness which

¹ For a further discussion on Baptism, see Part II. chap. v.

he had rested on in his unconverted days, and which our Lord so often exposed. The true righteousness of the law is to be fulfilled—wrought fully out—in the Christian (Rom. viii. 3). His righteousness is to exceed the righteousness of the Scribes and Pharisees (Matt. v. 20). The Lord and His Apostles with one voice call upon the Christian to abound in good works—not in order that he may become a Christian, but because he is one. Faith is the door to salvation; and good works, which are the fruit of the Spirit, are themselves an element in salvation.

Whilst we are justified, or accounted righteous, because of what Christ has done, not because of what we have done, we are imperatively called to walk as He walked (1 John ii. 6), and to be holy as God is holy. If we have not the Spirit which Christ had, we do not belong to Him (Rom. viii. 9). The object of the Holy Spirit's presence and in-working is primarily that we may be fruit-bearing. All is of grace; but we are called upon to work out in our lives what God works in us (Phil. ii. 12, 13). The closing words of the Epistle to the Hebrews set forth this truth very clearly, whilst we are reminded in 1 Corinthians xiii. that no works are of the slightest value in God's sight unless they spring from a loving heart. He only that loveth is born of God and knoweth God.

CHAPTER III

LEADING TRUTHS OF SCRIPTURE

§ 1. *Further Apostolic Teaching supplementary to the Creed.*

IT is manifest that the Apostles' Creed, or any similar outline, only presents salient points, and leaves much to be filled up.

From what source are supplementary doctrines to be obtained?

The answer has already been indicated in the chapter on the Rule of Faith; but we may look at it a little more closely. We gather from the Acts that the Apostles were the recognised authorities in the original Church and that all Christians were to abide in the Apostles' doctrine. But the Twelve could not do the whole work themselves. From the very beginning, subordinate teachers of "prophetic" character, such as the Seventy mentioned by St. Luke (x. 1), would be called to share in all kinds of ministration, and all of them would naturally believe and teach what the Apostles believed and taught. So long as men did this the Church was truly "apostolic in doctrine," and was kept sound in the faith.

St. Paul's case was peculiar and probably unique. Witness his original training, his conversion, his prophetic gifts, his labours, his letters, and the record of his work in the Acts. He evidently considered himself to be of co-ordinate authority with the Twelve. He taught the same truths as they did, and demanded the same submission from the

baptized. Being called specially to minister to the Gentiles he adapted his teaching to their necessities, but presented to them the very same doctrines which Peter had set forth in the presence of Cornelius.

The prejudice aroused against St. Paul among the Christians "of the circumcision" witnesses to the stubbornness of the Jewish party, and points to the absolute necessity for such an one as he was, to rise up and forbid any attempt at rebuilding the wall of separation between Jew and Gentile which the Lord had broken down. Thanks, under God, to St. Paul the Church became cosmopolitan. His letters, taken in conjunction with those of the other apostles, and read as a practical supplement to the Gospels and Acts, are the Church's great heritage, and guide us in our life and teaching.

We have now to consider what that teaching ought to be.

§ 2. *What is the Gospel?*

In becoming a teacher of men the Lord took for granted certain primary truths contained in the Old Testament concerning the Being and Attributes of God, the way of righteousness, personal and national responsibility, the privilege of approach to the Most High in prayer and praise, and kindred topics. On these foundations the Lord and His Apostles built up what may be called the Christian superstructure. This altogether depends on a right understanding of the mission of Christ, and includes a true view of four central facts:—

(i.) *His Incarnation*, whereby God is manifested and brought within our reach.

(ii.) *His Crucifixion and Death*, whereby the barrier between God and man is removed, and the new covenant is ratified.

(iii.) *His Resurrection and Ascension*, whereby new life is secured, and the present Headship and Priesthood of the Lord is inaugurated.

(iv.) *His Second Coming* to raise the blessed dead and to judge the world in righteousness, and so to set forth the ultimate triumph of good over evil.

These great truths are brought before us in our Church's seasons of Advent, Christmas, Good Friday, Easter, and Ascension Day; while Whitsuntide testifies to the coming and abiding presence of the Comforter, who is the true Vicar and Representative of the Lord Jesus Christ.

As we reflect on these wonderful doctrines we are led to enquire into the strange fact which lies in the background, and furnishes occasion for Divine intervention in human affairs. It is plain that the mission of Christ presupposes the *fall of man*. He came to seek and to save that which was lost. Though this is not definitely stated in the Creed, it is practically implied in any survey of the Christian Faith. What we call the Gospel, or good news, includes three elements, each of which tends to undo the mischief caused by the Fall, or in other words, the ruin caused by Satan, who is the original mischief-maker. There is:—

(i.) *The Gospel of Reconciliation*.—Since the Fall our natural and inherited attitude to God has been one of indifference, if not open enmity. We are alienated from Him (Col. i. 21).

What shall bring us back to true filial veneration, loyalty, and love? The initiative must come from Him whom we have so deeply offended. And it has come. "God was in Christ reconciling the world to Himself, not imputing their trespasses unto them." "The Lord hath laid on Him (*i.e.* on Christ) the iniquity of us all." There is justification—no condemnation—for those who are in Him by faith. Thus our love to Him is drawn out by His love to us.

(ii.) *The Gospel of the New Life*.—The word "life" may refer either to the form of life, or to the force whereby that form is realized. In the first sense the Christian lives a life of a new type when he casts in his lot with Christ. The

law of Christ, which is love, becomes the rule of his being (*see Part II., Chap. ii.*).

In the second sense the Christian yields himself to a new Creative Force. He is regenerated, begotten again, and so enabled to live the new life by the indwelling of the Holy Spirit, Who works in him in proportion to his faith in Christ.

Many see the necessity of living up to the Christian "form," who have not realized the possibility of exercising the Christian "force." John Stuart Mill says in one of his posthumous essays: "It would not be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than *to endeavour so to live that Christ would approve our life.*" But as Mr. R. H. Hutton has said in one of his theological essays: "The revelation of the supreme will through Christ would not have fulfilled as it did the desire of all nations, had it not revealed that living power in man by which human nature is wrought into His likeness. Accordingly He (Christ) no sooner disappears from earth than all the Christian writings begin to dwell far more on the new strength He had revealed within them than on His outward life. . . . Now this power was not only felt, but its origin was revealed. . . . Here was the image of the Father's will, breathing the very spirit of that will,—not a holy King, commanding an allegiance which men could not bend their stiff hearts to pay. New life issues from the Head into the weakest and corruptest member, when once the will begins to turn to Him with a sense of pardon through redemption."

(iii.) *The Gospel of the Resurrection.*—The life of conformity to Christ, which is initiated and continued by the Living Spirit, is destined to receive its full effectiveness and realization at the return of the Lord, when all that are in the graves shall come forth. Then the new physical organization of the Christian will be adapted to its spiritual tenant, and to its new surroundings. "He that raised up Christ

from the dead will quicken your mortal bodies by (or because of) His Spirit that dwelleth in you." There is order in all God's works, and here we see spiritual regeneration and newness of life to be the precursors of physical regeneration (Matt. xix. 28). If any man is really in Christ, he is "a new creation" even now, and this is the guarantee of the mysterious transformation which will take place in his environment at the time when the utterance shall go forth, "Behold I create new heavens and a new earth."

§ 3. *Different Sides of Truth.*

The outline of Christian Truth which has been here presented is practically agreed upon by all (or almost all) who profess and call themselves Christians. But when we go further into details our path is not so clear.

There are various ways of putting things in Scripture; and when we have learnt all, we only know in part, and only apprehend what we cannot yet comprehend. It is no wonder that we have diversities of thought on subjects which are many-sided and often obscure. The Bible abounds in human figures of divine things, some of which commend themselves to one mind and some to another. There are also Jewish modes of thought and expression which do not at once fit in with our Western ideas. Moreover, although we live on the borderland of the spirit world, we fail to grasp the relationship between spirit and matter, between nature and God, and even between signs and things signified. Hence it is that doctrines which are taught briefly and boldly in the New Testament seem not only widely different from one another, but almost antagonistic. What must we do with regard to them?

The philosophic spirit within us invites us to systematize, and so tempts us to tone down utterances which we cannot readily harmonize, and which seem in some cases almost irreconcilable.

How is it, for example, that our personal action is consistent with the operation of the Holy Spirit? or that our moral responsibility leaves an opening for the temptations of the Evil One? How is our freewill consistent with Divine predestination, our actual guilt with inherited depravity, justification through faith in Christ with judgment according to works? Subjects like these have constantly perplexed the thoughtful. To take a notable example, the wisest of our divines have not found it easy to determine the limits of freewill in the matter of faith so as to avoid the error of Pelagianism, or the ascription of human merit, on the one hand, and the danger of Fatalism on the other.

Another cause of difficulty (and so of difference of opinion) is that the same word is used in Scripture and out of Scripture for different things. Illustrations of this may be taken from the varied meanings given to the words, salvation, redemption, sacrifice, revelation, communion, conversion, the world, the Church, and the Word of God. We have constantly to ask ourselves in what sense a word is being used. Practical difficulties frequently arise when we discuss such subjects as the nature of faith, the conditions of pardon, the terms of entrance into the kingdom and into the new covenant, and continuance therein, the need of open confession, the privilege of assurance, the limits and conditions of perfectibility, the risk of falling away, and kindred topics.

Almost every one of these subjects seems to have two sides, partly because *we* have two sides to our nature. To take a salient example, the terms used of those who were incorporated into the visible Churches on their profession of faith in Christ are so strong, that sometimes the sacramental act of incorporation and profession seems to carry all things with it. Further reflection, however, shows that whilst men are taken on their profession, yet if they do not really repent and believe, their profession, together with the sacred act

which fixed it, becomes null and void. This is the doctrine of our Church, and it is plainly gathered from Scripture when it is read attentively and as a whole.

A similar difficulty rises when we investigate the promises made by the Lord Jesus to His original followers. How far were they restricted to the original community? How far were they applicable to succeeding generations of individuals and communities? and was their application necessarily accompanied by significant acts? or hedged in by special federal organic relations between the primitive and later Churches?

The brevity of Scripture accounts for other differences of opinion. Notable instances are:—the position of children in the Kingdom of Christ, the exact mode of administering the rite of Baptism, the relation of signs to things signified in the sacraments, the continuance of precepts bearing on the Sabbath, on marriage, on the relationship of Church and State, the relative value of various means of grace and modes of worship, the nature of immortality, the case of the heathen who have never heard the Gospel, and the condition of the lost who have rejected Christ's words.

Other subjects are left untouched, or almost so, in the New Testament, *e.g.* intercession for the dead or through the dead, and the nature of the intermediate state.

This class of subject must be dealt with in the light of other truths about which there is no obscurity. For us who live in this late age the experience of the past often furnishes a valuable commentary on doctrines and observances of which Scripture has said but little.

The difficulty and obscurity which surround the subjects here touched upon account, to a large extent, for the dissensions, heresies, and schisms which have rent the Church in all ages.

It seems almost vain to try and take a dispassionate view of them. The study of them demands patience, wisdom,

humility, forbearance, and prayer. They are not to be solved lightly or dogmatically by individuals or even by Churches. It seems a trite axiom, but has constantly to be repeated, that no Church, no party, no person is infallible. We need frequently to set our clock by the sun, and to re-adjust our teaching to the verdict of the inspired records.

So it has been from the beginning. Errors abounded in the early Church. Germs of them existed even in the days of the apostles; and the remedy proposed then is the only safe one to be acted upon now—"Be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour" (2 Pet. iii. 2).

§ 4. *Practical Hints on the Study of the Bible.*

So much has been said in these pages about the authority of the Bible, and of the right and duty of searching the Scriptures, that a few simple hints may be offered on the literary position of the sacred Volume and on the best methods of studying it.

In the first place, we are taught to regard the Scriptures exactly as the Lord, His apostles, and the Jewish people regarded their own Sacred Books. Josephus, who lived at the time of the Fall of Jerusalem, says, "Every one is not permitted of his own accord to be a writer, nor is there any disagreement in what is written; they being only prophets that have written the original and earliest accounts of things as they learned them from God Himself by inspiration" (*v. Apion. i. 7*). Whatever perplexities may exist as to the *method* and *degree* of inspiration, Christians are all agreed as to the *fact*.

Secondly, the age and authorship of the particular books must be studied with the aid of special treatises, introductions, and Bible dictionaries. It is enough here to say that the Old Testament appears to have been completed about

three centuries before the Christian era, shortly after the time of the last of the prophets; and the New Testament within a century after our Lord's birth. There are contentions concerning the exact date of many early writings, and these spring very much out of the paucity of contemporary literature and of other materials by which we could form a judgment. Also in the case of the Hebrew Scriptures we cannot fix the date of books by the usage of special words and forms so easily as we could in the case of English literature. This would be a serious misfortune were it not that we, as Christians, have the great advantage of the teaching of Christ to fall back upon; and our business is to find out His view of the Scriptures and to use the sacred books as He did.

Taking the Bible, then, as it stands, according to the traditional view, we have to consider how best to use it.

The Bible may be studied for various purposes. We may aim at becoming acquainted with the history it records; or we may consider it from a literary point of view, as so much Israelite prose and poetry; we may come to it as theological students in order to ascertain its teaching on the Person and Nature of God, or to compare its doctrines with those of other religions; or, lastly, we may study it practically and devotionally in order to take in its bearing on our own life, and to guide our steps according to its precepts. The Book is specially intended for the last of these objects. It is not a mere collection of ancient Jewish literature, historical, biographical, and poetical. Its aim is to set forth God in creation, in history, in personal life, and, above all, to trace a particular purpose, the origin of which seems to have been almost coeval with the first page of human history, and which is traceable all through the records until it finds itself embodied in the mission of Christ. Nor is this all. The mission of Christ was intended to be fruit-bearing both in individuals and in communities; and

the Bible fails of its avowed purpose unless we yield ourselves to its teaching.

Let the student, then, come to the Bible with a conviction that whilst it is made up of sixty-six different books of varied style and date and plan, yet it is really one,—the legacy of one ancient nation, the expression of the mind of One God, the history of the steps taken to carry out One Work, *i.e.* the work of the Redemption of the human race from sin and its consequences.

The *difficulties* which beset us in studying the Bible arise partly from its antiquity and its Oriental character, partly from its brief allusions to persons, places, customs, etc., with which we are very little acquainted, partly from the fact that its subject matter is beyond our natural comprehension, for it has to do with the things of God and of eternity, and of the spirit world.

These must be faced ; and whilst we cannot expect to understand everything, we may master the contents to a great extent if we bear in mind the following *suggestions*.

(1) Read the Text accurately, considering the meaning of the words, some of which are not used now in quite the same way as they were in 1611, when the Authorised Version was prepared. Notice that *italics* do not mark the emphatic words, but the supplementary words which are necessary in making a translation from Hebrew and Greek into English. Compare the Revised Version throughout, and, if possible, read in some foreign version, such as Ségond's French or Luther's German version.

(2) Read each Book as a whole two or three times over, rapidly at first, and afterwards in greater detail. If it is historical, examine the history of the period. Bear in mind the nationality and age of the writer, and of the people written to.

(3) Read each passage in the light of the Context, not laying too much stress on the division into chapters and verses.

The Bible Society's Paragraph Bible will be found serviceable for this purpose. The study of the context will enable us to see in each passage who is the speaker, and who is spoken to; also who is the agent, and what are the conditions under which some promise or precept is given.

(4) Examine the Parallel Passages in order to see how far the teaching of one passage is borne out, modified, or supplemented in other passages. Especially study the Quotations, which frequently throw new light on the earlier texts and make the Scripture a commentary on itself. This comparative study of Scripture is the more important inasmuch as the Bible nowhere presents us either with a complete history or with an exact system of doctrine.

(5) Note all Details, such as a change of person in the Psalms, a change of number (*e.g.* Gal. vi. 1), a change in the sense of a word (*e.g.* Matt. viii. 22), the meaning of the names, especially of the particular names used for God in any special book or passage; also the exact position of localities referred to.

(6) Attend to Figurative Language. This is far more common in Oriental books such as the Bible than in English literature. We find in Scripture not only a wealth of illustrative and metaphorical language, but also typical personages and rites, and symbolical actions. This is specially the case in the prophetic books, where it is by no means easy to determine how much to deduct from the literal interpretation of the text.

(7) In applying Scripture to our own needs, it is necessary to consider the Times and the Circumstances in relation to which things were spoken. The Israelite code of morality is not ours. The rules laid down for members of Christian Churches in the days of the apostles must be considered in relation to the needs of the age. Circumstances alter cases; but the foundation principles laid down for the guidance of the infant Church must stand fast for ever.

(8) **Study on a System.** Books should be read in groups ; the prophets in connection with the contemporary historians ; the epistles of St. Paul in their chronological order ; doctrines should be traced historically through the Bible ; attention should be directed to fulfilled prophecy before unfulfilled prophecy be attempted ; the relationship of each epoch and doctrine to the central point of the whole—the mission of Christ—should be investigated.

(9) Inasmuch as we are Churchmen we must give due respect to the judgment of our Church as a whole, both as to foundation truths, such as the person and work of Christ, and as to matters which are more obscure or which are of secondary importance. The Creeds, Articles, Prayer-Book and Homilies thus furnish us with guiding principles which we are called to follow. At the same time our Church unhesitatingly invites the most free scrutiny of her teaching in the light of Scripture, because it was by the force of Scripture that the Reformers were brought out of Rome and enabled to draw up our formularies.

The central truths concerning God and man are written in the Bible not in words only, but also in deeds. History and Theology are thus linked together. And so it comes to pass that the spirituality, holiness and providence of God, the fall of man, the redemption which is in Christ, the mission of the Comforter, together with the nature of faith, repentance, conversion and Christian life, are clear as daylight. Other truths gradually adjust themselves to these. Personal experience and Biblical knowledge ought to grow together ; and if we ask God to open both our understandings and our hearts, and enable us to live up to that which we learn, we shall find the old axiom true, that "to him that hath shall more be given."¹

¹ These hints are abbreviated from the Religious Tract Society's little primer on "How to Study the English Bible."

CHAPTER IV

ROME AND ENGLAND

§ 1. *The Claims of Rome Denied by England.*

IT is impossible to deal with the Church of England without reviewing its position in relation to the Church of Rome.

The Church of Rome calls herself "the mother and mistress of all Churches," and as such she claims *jurisdiction* over all Christian kings, clergy and people. But the Church of England, after suffering grievously—not without occasional protest—for centuries, finally rejected Rome's claim and deliberately affirmed that the Roman Church has no jurisdiction in this realm (Art. xxxviii.).

A second and more serious claim is put forth by Rome. She boldly asserts that she has the right to dictate and define *orthodox doctrine*. We affirm, however, that she herself hath erred, and that not only in living and manner of ceremonies, but also in matters of faith (Art. xix.).

This affirmation is not made lightly by our Church. It rests primarily on the ground that the teaching of Rome, especially the doctrine which has received her deliberate approval in the Decrees and Canons of Trent, is opposed to the Word of God—the Scripture—God's Word written.

It is this position which justifies our Church in calling itself a Protestant Church, and which justifies every true Churchman in calling himself a Protestant.

The position which the English Church took up at the

Reformation is of two characters. It is one of separation and one of condemnation, and both were taken up at the demand of God's Word. As English Churchmen, we have inherited a great deal from the Church of Rome, and it is no light matter to reject her claims and to condemn her as in error; but there was no help for it. Compromise was impossible. There could not be any peace, except on terms of submission, both in the matter of jurisdiction and in the questions of doctrine.

It is essential here to point out the enormous doctrinal divergence between our Church and that of Rome, as illustrated by the two great departments of our Church formularies—viz., our Articles and our Prayer-Book.

§ 2. *The Council of Trent.*

While the Reformation was taking definite shape in England and on the Continent, Rome was gathering her ancient strength and policy to meet it in various ways. One of these was the summoning of a Council to correct abuses and to define doctrine.

Though originally summoned in 1537, this Council was not formally opened till December, 1545. The first nine sessions were held under Pope Paul III., the Pope who handed over England to any one who could conquer it. The next seven sessions were held under Pope Julius III., and the remainder under Pius IV. The Council was closed in December, 1563. Its conclusions were presented in the form of Canons and Decrees, and were condensed into a short Creed by order of Pius IV.¹ This was appended to the Nicene Creed in December, 1564, so that it is as much part of the faith of the Church of Rome as are the former portions of that ancient Creed. It deals especially with the Rule of Faith, the Seven Sacraments, Original Sin, Justification, the

¹ The Creed of Pope Pius IV. is appended to this chapter.

Mass, Transubstantiation, Purgatory, Invocation of Saints Images, Indulgences, and Supremacy of the Roman Church and of the Pope ; and its teachings are held as the Catholic faith, outside which no one can be safe.

It must be remembered that two more Articles of Faith have been added in later days—namely, the dogma that the Lord's Mother was conceived and born without sin, and the dogma of the official infallibility of the Pope.

The proceedings of the Council of Trent were watched with the deepest interest by our English Reformers, who were kept acquainted with all that went on. They too were engaged in drawing up Articles of Faith at this juncture ; and having emerged from Romanism, it was of the highest importance that they should point out the main doctrines on which they differed from Rome and the nature of the authority on which their divergence rested.

It is strange that any clergyman can teach that the barrier between the Church of England and that of Rome is merely a question of jurisdiction. The "mother and mistress of all Churches" demands submission from us all round, and will not stir a step in the way of compromise. English Church-people hardly realize the doctrinal gulf which is fixed, by force of Scripture, between our Church and that of Rome. The antiquity, power, grandeur and boastfulness of Rome sometimes dazzle our eyes ; whilst Protestantism seems new-fangled and feeble in comparison. But we have the Scripture on our side, and after all, if we look far enough back, we shall find ourselves in very good company. Protestantism is really Primitive. Every true "Catholic" is a Protestant, for catholicity simply means primitive orthodoxy.¹ If the doctrines laid down in our Articles and in our other formularies are true to Scripture, then we are in touch with the apostles, prophets and martyrs of primeval Christendom.

¹ See p. 6.

Let us now set the dogmatic utterances of Rome and England over against one another, and let the reader draw his conclusion.

§ 3. *The Decrees of Trent and the Articles of England Contrasted.*

COUNCIL OF TRENT.¹

(Sess. iv.) April, 1546.

(a) Scripture and Tradition conjoint standards of Faith.

(b) The O.T. Canon includes eight Apocryphal Books, which may be used for establishing doctrine.

(Sess. v.) June, 1546.

(a) In the regenerate God hates nothing.

(b) Concupiscence in the baptized has not the nature of sin, though the Apostle calls it sin.

(c) The immaculate Virgin Mary excepted from original and actual sin.

(Sess. vi.) Jan., 1547.

(a) Faith and works the precedent conditions of justification, which is conveyed in Baptism.

(b) Works done before justification are not all sins, and deserving God's wrath.

(c) Justification means not only the being accounted righteous, but the being righteous.

(d) Good works are regarded as meritorious by God, and form an element in man's justification.

(e) Works increase justification.

ARTICLES OF ENGLAND.¹

(Art. vi.) 1552.

(a) Scripture the sole standard of Faith.

1562.

(b) The O.T. canon includes no Apocryphal Books; and these may not be used for establishing doctrine.

(Art. ix.) 1562.

(a) In the regenerate depravity remains.

(b) Concupiscence in the baptized has, as the Apostle confesses, the nature of sin.

(Art. xv.) 1552.

(c) Christ alone is without sin.

(Art. xi.) 1552.

(a) Faith only the precedent condition of justification.

(Art. xiii.) 1552.

(b) Works done before justification have the nature of sin.

(Art. xi.) 1562.

(c) Justification means the being accounted righteous.

(Arts. xii. and xiv.) 1552.

(d) Man's works and merits form no element in his justification.

(e) Works cannot put away our sins or endure the severity of God's judgment.

¹ The dates for the Roman Canons are taken from the documents themselves, and those for the English Articles from Hardwick's "History of the Articles."

- (f) Lost justification cannot be regained without the Sacrament of Penance.
- (g) There is Purgatory for the Justified.

No one must presume to say he is in the number of the predestined . . . for except by special revelation it cannot be known whom God hath elected.

(Sess. vii.) March, 1547.

- (a) There are neither more nor less than seven Sacraments, all ordained by Christ.
- (b) They confer grace *ex opere operato*.
- (c) Baptism, Confirmation, and Orders impress "character," and all depend on "intention."

(Sess. xiii.) Oct., 1551.

- (a) Transubstantiation expounded and affirmed. Christ eaten not only spiritually, but sacramentally and really.

- (b) The sacrament to be adored, carried about, and reserved.

(Sess. xxi.) July, 1562.

- (c) The cup need not be given to the laity.

(Sess. xxii.) Sept., 1562.

- (d) The sacrifice of the Mass a propitiation for quick and dead.

- (e) Not to be celebrated in the vulgar tongue.

(Art. xvi.) 1552.

- (f) No such condition affirmed in our Article on Sin after Baptism.

- (g) Purgatory not taught in this connection, and wholly condemned in Article xxii.

(Art. xvii.) 1552.

The godly consideration of Predestination and of our election in Christ is full of sweet comfort to godly persons.

(Art. xxv.) 1552.

- (a) There are two Sacraments ordained by Christ. The other five are excluded.

- (b) In those only who receive them worthily they have a wholesome effect [or operation (1571)].¹

- (c) Neither of these dogmas are affirmed in our Articles.

(Arts. xxviii., xxix.) 1552.

- (a) Transubstantiation repugnant to Scripture. Christ eaten only spiritually.

(Art. xxv.) 1552.

- (b) Sacraments not to be adored, carried about, or reserved.

(Art. xxx.) 1562.

- (c) The cup not to be denied to the laity.

(1552, 1562).

- (d) A pernicious imposture.

(Art. xxiv.) 1552.

- (e) Nothing to be read in an unknown tongue.

(1562.)

Sacraments not to be administered in an unknown tongue.

¹ In 1552, "They do not convey grace *ex opere operato*." These words omitted in 1562, but the rest left, and a further addition made in 1571.

(Sess. xiv.) Nov., 1551.

The Sacrament of Penance, including sacramental confession, i.e. secret confession to a priest alone, is necessary to salvation in the case of sin after baptism.

Extreme unction. The Roman rite agrees with the utterance of St. James the Apostle.

(Sess. xxiv.) Nov., 1563.

Clerical celibacy compulsory.

(Sess. xxv.) Dec., 1563.

Purgatory, Indulgences, invocation, veneration, and adoration of relics of saints and sacred images approved.

(Art. xvi.) 1552.

No reference to sacramental confession or penance.

(Art. xxxiii.) 1552.

The penance prescribed is for the reception of the excommunicate, and is not a sacrament. (Compare our Communion Service.)

(Art. xxv.) 1562.

Extreme unction has grown out of a corrupt following of the Apostles.

(Art. xxxii.) 1552, 1562.

Clerical celibacy not compulsory.

(Art. xxii.) 1552, 1562, 1571.

The Romish doctrine of Purgatory, Indulgences, invocations, veneration, and adoration of images and relics of saints, are vain inventions opposed to Scripture.

N.B.—What was called the doctrines of the Schoolmen in 1552 was called the doctrine of the Romanists in 1562, and the Romish doctrine in 1571.

§ 4. *Summary View gathered from the Preceding Sections.*

On reviewing the points of opposition between England and Rome as emphasised in the Decrees and Articles, we observe that they have to do with the following doctrines and usages over and above the question of jurisdiction :—

The position of Scripture.

The doctrine of man's sinful nature.

The ground of justification.

The doctrine of election.

The nature, number, and effect of sacraments.

The doctrine of the Lord's Supper.

The nature and necessity of penance.

Compulsory celibacy of priesthood.

Extreme unction.

Purgatory.

Indulgences.

Invocation of saints.

Adoration of images and relics.

It is to be observed that on all these subjects the Church of Rome is absolutely the same now as it was when the decrees and canons of Trent were drawn up, and that the English Church has not swerved an *iota* from the position taken up in her Articles. Consequently, no true and loyal Churchman can hold or teach the Romish doctrine concerning Scripture, justification, seven Sacraments, adoration and reservation of the consecrated Elements, propitiatory sacrifice in the Eucharist, sacramental confession, or purgatory. Any one who deliberately teaches these doctrines is unworthy of the name of Churchman, and is disloyal to his profession. This is not all. The Articles are not only controversial and protestant, but also positive and dogmatic. They teach plainly the total depravity of human nature and the exceeding sinfulness of sin; the vicarious sacrifice of the one sinless Being, the Lord Jesus Christ; the freeness of God's pardoning love to the sinner who believes in Christ; the need of new birth and spiritual life through the energising power of the Holy Ghost. Every loyal Churchman who is inwardly moved to enter the ministry is called upon to teach these foundation doctrines clearly and constantly. These constitute true, catholic, primitive "Church teaching."

(For brief notes on some specific points see Index at end.)

§ 5. *Our Prayer-Book ; its Leading Characteristics.*

Next to the study of the Articles there is no better way of testing the doctrinal and practical teaching of the English Church than that which is presented by the historical study of our Book of Common Prayer.

Viewed in itself as a manual of devotion, and apart from its history, we find it to be comprehensive in its contents, varied in its methods, orthodox in its teaching, congregational and responsive in its structure. It combines praise with prayer, and confession with both. Its arrangement of seasons, which is inherited from earlier Church custom, follows the life of Christ from stage to stage, and gives all honour to Him.

But it may also be regarded as a compilation largely based on ancient devotional liturgical books, Jewish and Christian. In this respect it brings together into one volume the leading materials (so far as they are Scriptural) contained in the other Church books, such as the Breviary, Missal, Manual, Psalter, Ordinal, and Pontifical. Its Creeds are world-wide; its *Te Deum* and many of its prayers have been in use for fourteen centuries. Its Canticles have been sung from the time of the Lord's first advent, and some of them from a far earlier age. The same is probably the case with its Litany and Collects, which are based to a considerable extent on Jewish forms of devotion, and are calculated to express the deepest needs and longings of the human soul, and the varied necessities of the Church and nation at large. Although almost all is anonymous, all ages have contributed to its contents; for we find in it the blessing of Aaron; the Psalms of David; the voice of Job; the *Ter Sanctus* of Isaiah; the Song of Hananiah, Mishael, and Azariah; the Canticles of Zechariah, Simeon, and Mary; the inspired utterance of John the Baptist; the cry of the Syrophenician woman; the benediction of Paul; the Creed of primitive Christendom; the liturgical services of Asia and Europe; the litany of the Middle Ages; the utterances of foreign Reformers and of the grand men to whom, under God, England owes her Reformation; whilst some special portions, *e.g.* the general Thanksgiving, bring us down to a still later age.

The amount of Scripture ordered to be used in our services is truly remarkable, and is probably unique. Next to this is to be observed their devotional spirit. Throughout the Book prayer is taken to be a real power, not indeed to make God kind, but because He is kind. It is based on His natural and eternal attributes, and on His relation to us as Creator, Father, Preserver, and Redeemer. We believe in His power and in His providence, in His pity and in His goodwill, and therefore we pray, conscious of our utter weakness and absolute unworthiness. We seek help to regulate and elevate our thoughts and desires, our words and works, through the daily renewal of the Holy Ghost. We appeal to Christ at every step as the manifestation of the Father's loving counsel. We claim His sacrifice for our sins as a ground on which we can ask for perfect remission and forgiveness. And this perfect remission and forgiveness, we are solemnly and authoritatively reminded, is freely given to us on our repentance and faith. Regarding the Lord Jesus as our living High Priest, we present our petitions and receive God's gracious answers through Him.

According to our Prayer-Book all worshippers are taken on their profession as Christians, as having been baptized into Christ's death, and made regenerate and God's children by adoption and grace. But they need the constant mortification of their corrupt affections, whereby they may be truly buried with Christ; and they frequently pray for a cleansed heart and for the grace of repentance, in order that they may always serve God in pureness of living and truth, and may love Him above all things.

Reviewing the Prayer-Book as a whole, without claiming that it is immaculate, one can hardly fail to be struck with its healthy tone, its high standard, its intensity of faith, its loyalty to God and His Word. If it is desirable to have forms at all—and this we here take for granted—where can we get any more suited to the needs of our nature and to

the demands of God's truth than we find in our Book of Common Prayer ?

§ 6. *History of the Prayer-Book.*

Perhaps, however, the ordinary Church-goer hardly realizes the series of steps by which this precious volume has become ours.

When our Church regained her hold of primitive and apostolic truth at the Reformation, it became a matter of primary necessity that she should revise her formularies of devotion, for nothing is more important than that those who have been led into the right faith should learn to worship God acceptably in spirit and in truth. The preparation of our English Prayer-Book was carried out mainly under the superintendence of Thomas Cranmer, Archbishop of Canterbury, a man of great learning, whose convictions steadily developed in the direction of Biblical truth, and who, in spite of a weak moment of retraction, laid down his life, as did Ridley and Latimer and many others, rather than yield to Papal error.

The devotional spirit had been deadened in our land through many influences, among which special mention must be made of the multiplication of dumb and dark ceremonies, and the use of the Latin language for public worship and the administration of the Sacraments. To these must be added the gradual growth of false doctrine connected with mariolatry, worship of saints and angels, transubstantiation, the Mass, prayers for the dead, the *opus operatum* theory of grace, sacerdotal and sacramental' absolution, extreme unction, and such-like.

These and many other errors had left their marks on the liturgies in use in the various dioceses of England in the period preceding the Reformation, as may be seen in the case of the Sarum Missal.

In order to see clearly how Biblical and primitive Refor-

mation teaching stamped itself on the devotional system of the Church of England, we have only to examine the changes introduced into the Prayer-Book. We shall find that nothing was done for the sake of change, but all through the force of Scripture and on the principles of Edification and Order which Scripture enforces.

The ecclesiastical and political grasp of Rome over England had been steadily disavowed in the days of Henry VIII. In his time the Coronation oath was altered, the supremacy of the king formulated, the "Restraint of Appeals" passed, the Bible ordered to be read in English every Sunday or holiday, and the Litany also to be used in English.

Edward VI. came to the throne in January, 1547. In that same year, "in accordance with the institution and practice of the Apostles and the primitive Church," the cup was restored to the laity, the compulsory celibacy of the clergy was done away with, and Auricular Confession made voluntary instead of being compulsory.

In 1548 the new Communion Book was published in English, and a committee of bishops and divines was appointed to draw up a Prayer-Book in English. This Prayer-Book was brought out in 1549, and is commonly known as King Edward's First Prayer-Book. It contained what is now the second Preface, which should be carefully read by every one who wishes to understand the wonderful change from darkness to light which was then effected. All was in English. In the ministration of the Lord's Supper, then "commonly called the Mass," there was a great reduction of ceremonies connected with incense, kissing, crossing, prostration, washing, shifting of books, changes of attitude, elevation, and other manual acts. The service, in fact, was no longer one for the priest only, but also for the people.

King Edward's Second Book came out in 1552, and was substantially what our Prayer-Book is now. Many things

which had been permitted in the First Book were done away with in the Second. Thus the Communion was no longer called Mass, nor the Table called an Altar; the direction for mixing water with wine was done away with; as was the guarded permission of Auricular Confession. A considerable change was also effected in the Communion Service, so that the administration might follow closely on the consecration of the elements. Exorcism, trine immersion, chrism, and anointing were cleared out of the Baptismal Service, also crossing from the Confirmation and Marriage Service, unction and private absolution from the Visitation of the Sick, reservation of elements from the Communion of the Sick, prayers and Communion for the dead from the Burial Service.

On Queen Mary's accession in 1553 all was undone, and Popery was enforced by persecution and the stake. The story, though sad, is stirring. February 12th in the following year has well been called "Black Monday." In the morning Lord Guildford Dudley was beheaded on Tower Hill, and an hour afterwards the Lady Jane Grey, a girl of sixteen, went to her doom. Twenty pairs of gallows were set up at the gates and corners of the streets, and on the 14th fifty men were hanged thereon. These were supposed to be political offenders who had set themselves against the Queen's Spanish marriage. But other things followed which cannot be dismissed as political. Thousands of clergy were separated from their wives or deprived of their livings. The old system reigned, and the early statutes for the punishment of heretics were revived. Then began the burning. Prebendary Rogers, "a good and spotless man," who had been guilty of marriage and denied the "real presence," led the way; Bishop Hooper shortly followed; then Farrar, Bishop of St. David's; Latimer and Ridley, were burnt "in the ditch over against Balliol," where Cranmer suffered shortly afterwards (March 21, 1556). Dr.

Lingard, who cannot be accused of Protestant leanings, says: "The foulest blot on the character of Queen Mary is her long and cruel persecution of the reformers. It is, however, but fair to recollect that the extirpation of erroneous doctrine was inculcated as a duty by the leaders of every religious party. Mary only practised what they taught." According to his reckoning, which is probably far too low, about two hundred perished in the flames for their religious convictions. The reign of Mary was, in deed and truth, to all who yielded themselves to the guidance of Scripture, a Reign of Terror.

Queen Elizabeth came to the throne in November, 1558, and in the following year Edward's Second Prayer-Book, with certain alterations and additions, was re-introduced by Act of Parliament. Two other revisions were made in 1604 and 1662, under James I. and Charles II. respectively; but no changes were introduced which would tend to shake the position and character of our Prayer-Book as a faithful and devotional exponent of the primitive and apostolic method of worship.

§ 7. *The Prayer-Book a Guide to the Teaching of the Church of England.*

The history of our Prayer-Book stamps it with authority and with pathos. It is largely the work of men who laid down their lives rather than sacrifice the convictions which they had attained through the study of God's Word. To go behind the Prayer-Book is to go out of light into darkness. To multiply ceremonies, to call the Holy Table an altar and to treat it as such, to imitate a mass-priest, to introduce bowings and crossings, to practise elevating of the elements and ceremonial mixing of water with wine, to encourage auricular confession, prayers for the dead, and other things which have been swept out of our Prayer-Book—this is to be disloyal to the teaching of our Church.

Although our Prayer-Book is from its nature less dogmatic than the Articles, yet its teaching is clear both by what it omits and by what it inserts—and each of these ought to be considered at every step. It has put off the “old man” of Romish ceremonial so far as this was associated with Romish doctrine, and it has put on the “new man” of Reformation doctrine received from the primitive and apostolic Church.

Apart from all legal niceties, minute criticisms, and lawsuits, its general tone and teaching is unquestionable, and the changes which it underwent at the Reformation, if not all that every individual can desiderate, stamp it as in conformity with the doctrine of the Lord and His apostles. What more can we claim of any human production? Here we have the Scripture, the Articles, and the Prayer-Book, speaking in consentient voice, the two last having been purged from Romish error through the power of the first. Let us hold fast to that which God has so graciously given to us.

It is held by all parties that the study of the doctrines held by the Church of England may be considerably helped by an examination of her devotional formularies, though these are not so strictly worded as the Articles; whilst both authorities are to be kept in subordination to the plain meaning of Scripture. All members of our Church ought to weigh very carefully the words put into their mouths and used in their behalf; and should study the history of the Book which is in their hands. It is, indeed, a treasury of truth. Some illustrations may be given:—

(i.) As to Forms, Ceremonies, and Rites generally, we are reminded in the first Preface to the Prayer-Book¹ that they

¹ This is one of the latest additions to the Prayer-Book, having been prepared for the issue of 1662, and probably written by Bishop Sander-son. The reader will find it useful at every turn to consult the Historical Prayer-Book prepared by the Rev. J. Cornford and issued by the Queen's Printers.

are in their own nature indifferent, *i.e.* non-essential, and consequently may be altered and brought into harmony with existing needs; and the third Preface "on Ceremonies" points out to us that "Christ's Gospel is not a ceremonial law, but a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit."

(ii.) The main features of our Prayer-Book as compared with the Pre-Reformation Books are set forth in the second Preface, which was the original one drawn up by Archbishop Cranmer. It points out that our Book has four advantages: it brings God's Word to the front; it is simple; it is in our mother-tongue; and it is to be used uniformly all over the land.

(iii.) The way of forgiveness through repentance and confession to God, on the ground of the sacrifice of Christ is set forth clearly and constantly throughout the Prayer-Book. The call to a holy life by the power of the Holy Spirit is exhibited with equal clearness in the collects (see *e.g.* Collect for Sunday after Ascension Day) whilst sins of which we are in special danger are enumerated in the Litany.

(iv.) Perfectionism is nowhere to be found, but the duty of aiming at perfection is everywhere. Self-righteousness, self-will, and self-dependence are replaced by a spirit of humility and confidence in God. See, for example, the Collects for the fifth Sunday after the Epiphany, for Sexagesima, and for the second Sunday in Lent.

(v.) Every good desire is from God. His grace is prevenient, *i.e.* He takes the initiative throughout. See Collect for Easter Day.

(vi.) In discussing the Sunday Question the position of the Ten Commandments in our service is to be noted, and the prayer after each Commandment is to be observed.

(vii.) Spiritual gifts are by no means restricted to the Bishops and Clergy, as may be seen in the Collect for St. Barnabas' Day.

(viii.) The exaltation of the Virgin Mary is tacitly ignored and practically protested against. Thus the Collect for the Purification has wholly to do with the Presentation of Christ in the Temple; and in the last revision a second Title was prefixed to this effect. Compare the Collect for the Annunciation.

(ix.) The old titles "Matins and Evensong" were altered to "Morning and Evening Prayer" after the first Revision, though retained for custom's sake in the Calendar.

(x.) The words "Priest" and "Minister" manifestly have the same meaning in the Rubrics before the Confession, Absolution, Lord's Prayer, and versicles which follow. The Absolution is said to be pronounced by the Priest *alone*, as a matter of order, and because the people are not to join in it. The word "Priest" stands in some places for the order of Presbyters or Elders, and in others for the Officiating Minister. It is never used in a sacerdotal sense.

(xi.) While the Church of England is always regarded as a visible Church of God, in the same sense as the Church of Ephesus was (see Acts xx.), the Catholic Church is regarded as synonymous with the expression "all who profess and call themselves Christians" in the Prayer for all Sorts and Conditions of Men (1662). But in the Collect for All Saints' Day (1549) the Body of Christ is both more and less inclusive than the Catholic Church, for whilst it refers to the departed saints it seems to exclude the unworthy professors.

(xii.) The state of the faithful dead is described in our Burial Service as one of joy and felicity, not of purgatory; and Prayer for the Dead was cut out of our Prayer-Book after the first revision, the words "Militant here in earth" being specially inserted to mark the fact.

(xiii.) In discussing the difficult questions relating to Baptism, the student cannot fail to notice both the number and the urgency of the prayers which are associated with

the rite, some relating to the time of administration, and others bearing on the child's future. The affirmation of regeneration in baptism is clear enough, both from the service ("seeing that this child is regenerate") and from the first prayer in the Confirmation Service ("O God, who hast vouchsafed to regenerate these Thy servants, by water and the Holy Ghost."). It is equally plain from the Catechism that regeneration, or the being born again, is to be explained as "a death unto sin and a new birth unto righteousness." But it is also clear that the privileges and duties involved are not so tied to the rite as to exclude the practical and spiritual views so persistently set forth in the Scriptures. Immediately after the child is baptized, we pray "that he, being dead unto sin and living unto righteousness, and being buried with Christ in His death, may crucify the old man, and utterly abolish the whole body of sin." Also whilst we say in the Catechism that in Baptism the child is made an inheritor of the kingdom of heaven, we pray, after he is baptized, that "he may be an inheritor of God's everlasting kingdom," and are reminded that "we, who are baptized, should die from sin and rise again unto righteousness." The very thing performed sacramentally in the rite becomes our lifelong privilege and duty.

In accordance with this double view, the sacramental and the practical, which is the original apostolic view, we do not hesitate to pray for a new heart on Ash Wednesday, and for the true circumcision of the Spirit on Circumcision Day; and what is good for those two days must be good for all others. There has been a question as to the reference of the words "being regenerate" in the Collect for Christmas Day, when we say, "Grant that we, being regenerate, may daily be renewed." The words may either refer to the period of baptism, or to some distinct period when by faith we actually entered the new life, or they

may be part of the prayer itself. In the next Collect (St. Stephen's) the words "being filled with the Holy Ghost," seem to be part of the prayer. The same is the case with the words "being enlightened," in the next Collect (St. John's). In the Collect for Circumcision, "being mortified" must be taken in the same sense. Other instances may easily be found; but enough has been said to show that our Prayer-Book clearly and faithfully teaches the two sides of the doctrine of the new life: the Sacramental, as set forth in Baptism; and the Practical, as effected through Faith in a living Saviour. It is manifestly no slur on our baptismal position to say to any baptized churchman, "Hast thou been born again through faith in Christ Jesus?" This vital change is too often taken for granted, being associated in men's minds with the sign rather than with the thing signified.

(xiv.) The Prayer-Book should also be studied in connection with the Sacrament of the Lord's Supper. Compared with the old Romish service, *e.g.* that to be seen in the Sarum Missal, the First Prayer-Book of Edward VI. (1549) was a step out of darkness into light. But the second Prayer-Book, issued three years afterwards, purged out all the remaining leaven of false doctrine, and it is according to this Second Prayer-Book that the Holy Communion has ever since been administered in our Church. Two or three points connected with it call for special attention.

The question of the "eastward position," of which we hear so much, is a clerical rather than a lay one. With all respect for some high authorities who think otherwise, it is hard to see how the north side of the table can mean the west side, especially when we have Archbishop Laud's own view of the matter in the Scotch Liturgy ("the north-side or end thereof"). All agree that when the Rubric tells the priest to turn to the people to rehearse distinctly the Ten Commandments it means what it says. The Rubric which follows says that the Collect for the Queen is to be

said by the Priest "standing as before," that is, as he had been standing when he said the Lord's Prayer. Thus the Gospel ended, the Creed is to be sung or said, "the people still standing" as before, *i.e.* (as explained in the Scotch Liturgy) "all still reverently standing up." So far it is strange that there can be any difference of opinion as to what our Prayer-Book teaches.

Later on the minister kneels for the Confession, stands up and turns to the people for the Absolution, turns to the Lord's Table for the words "It is very meet, etc.," kneels down at the Lord's Table for the Prayer of Humble Access, stands before the Table to order the Bread and Wine, that he may with more readiness and decency break the bread before the people and take the cup in his hand, and then says the Prayer of Consecration. It is naturally and rightly inferred that his position in this Prayer is the same as in the preceding Prayers and Collects, *i.e.* at the north side. But a large number of clergy deliberately adopt the west side, and this with the permission, if not with the full approval of the highest authorities. Little, however, would be made of it either way were it not associated in many minds with those false doctrines which gather round the word "Sacerdotalism." Whether the attitude of turning the back to the people has any real sense or correctness about it matters little—it is possible no Jewish or heathen priest ever took up such a position—but, at any rate, it is popularly supposed to convey the idea that the Lord's Supper is a sacrifice of a propitiatory kind, and that the minister is therefore a propitiating priest—an idea which our Church has deliberately expunged and denounced.¹

¹ The point was thus put in a Catechism of some authority issued more than two hundred years ago, where we read thus:—

Question: Why doth the priest stand on the North-side of the Table? *Answer:* To avoid the Popish superstition of standing towards the East (*Course of Catechising*, 2nd ed., 1674, p. 300).

The Church of England teaches by her Prayer-Book that the Lord's Supper is administered at a table, not at an altar; that we are partakers, not offerers; the things which we partake of are God's creatures of Bread and Wine; that these are not *presented* as a memorial offering, but *received* in remembrance of the Lord's death and passion whereby alone we obtain the forgiveness of our sins; that the spiritual food and drink which this rite sets forth are Christ's Body and Blood regarded as given and shed for us, and we are bidden to feed on Him in our hearts by faith with thanksgiving; that the due preparation involves self-examination on certain definite points which are set forth in the exhortations and in the Catechism; that if a worshipper cannot quiet his conscience on any particular matter, he is encouraged to resort to a minister of God's Word for comfort and counsel, "that by the ministry of God's Holy Word he may receive the benefit of absolution together with ghostly counsel and advice" (see Exhortation after Prayer for the Church Militant).

The occurrence of the word "absolution" in this sentence is supposed to justify a sacerdotal system of habitual confession and absolution; but it is clear, in the first place, that it is something exceptional which is proposed; in the second place, that the absolution springs out of the ministry of God's Word, so that whilst the enquirer opens his grief the minister opens his Bible and points to text after text by means of which the way of repentance and faith in Christ—the only conditions of pardon—are clearly set forth. In fact it is to such passages as the "comfortable words" that the minister would turn, and by these the man would go home assured of pardon, or, at any rate, in a far more healthy frame of mind than if he had rested on a perfunctory and magisterial form of absolution. The utterance of the words "thy sins are forgiven thee" is a very serious matter; it is a personal application of a general truth. It

may be that such an utterance is not to be denied where the call for it is clear, but it is not to be regarded as an ordinary function. The teaching of our Church is that Christ, our High Priest, is also our Absolver; that is to say, the Divine grace of pardon is not only guaranteed by His blood-shedding, but is administered by Him to those who seek it from God. The minister's business is to declare the grounds and conditions on which Christ's absolution may be appropriated. The compilers of our Prayer-Book do not absolutely shut the door of an official pronouncement, but at any rate they do not throw it wide open.¹

(xv.) The same wisdom and caution is manifest in the service for the Visitation of the Sick—a service which claims to be suggestive rather than compulsory. The minister calls on the sick person (if the case seems suitable) to examine himself as to faith, repentance, restitution, and charity. He shall thus be moved (*i.e.* encouraged) to make a special confession of his sins if he feel his conscience troubled with any weighty matters—not otherwise. After this confession, which is manifestly not compulsory, if the sick man humbly and heartily desire it, the Absolution may be used. It consists of two parts; first, a Call upon the Lord Jesus to forgive the sins of the sick man on the understanding that he truly repents and believes; secondly, a Declaration of forgiveness of all sin (as against the Church) on the same understanding. The Call is repeated in the prayer which follows, so that the Declaration must refer, not to the sins against God, but to the sins against the Church

¹ In King Edward's First Book (1549) those who came to God's Board were reminded that if they had not made restitution and had not really repented "neither the Absolution of the priest could anything avail them, nor the receiving of the holy Sacrament did anything but increase their damnation." The use of this form of Absolution was restricted to the case of the sick in 1552 and ever since,—a plain proof that "habitual Absolution" is not encouraged in our Church, even if it is permitted.

and its members. This view of the matter fits in with the terms used in the Ordination of Presbyters (see pp. 174, 176).

The conclusion which we reach is that whilst the Prayer-Book and the Articles testify with one voice against that class of error which we associate with the words Romanism and Sacerdotalism, they lead us in the footsteps of the Lord Jesus Christ and his Apostles. One reason why so many persons drift away from Scriptural and Protestant truth is this: they do not study their Articles and their Prayer-Books. It is high time that this indifference and negligence should be done away with, and that our clergy and laity and youth should investigate the Book which our Church puts into their hands, with candour and with earnestness, comparing it with the Scriptures at every stage. It is not infallible. Some expressions in it may be open to criticism. But we may stand by it, and thank God for it.

APPENDIX TO PART I.

CREED OF POPE PIUS IV.

The Pope issued a Bull at the close of the Council of Trent in which he ordered that all who should be admitted to benefices and other offices should profess their orthodox belief in this form and no other:—

“I firmly believe and profess all and every article contained in the creed which the holy Roman Church uses, namely—

“I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

“And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was

buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

"And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

"I most steadfastly admit and embrace the apostolic and ecclesiastical *traditions* and all other observances and constitutions of the same Church. Also I admit the Holy Scripture according to that sense which holy mother Church has held and holds, to which Church it belongs to judge of the true sense and interpretation of the holy Scriptures; nor will I ever receive or interpret it except according to the unanimous consent of the Fathers. I profess also that there are *seven* true and properly called *sacraments* of the new law, instituted by our Lord Jesus Christ, and necessary for the salvation of the human race, though not all necessary for each person: namely, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Matrimony; and that they confer grace; and that of these Baptism, Confirmation and Orders cannot be repeated without sacrilege. I accept and admit the rites of the Catholic Church which have been received and approved for the solemn administration of all the above-named sacraments. I embrace and receive all and everything which has been defined and declared in the sacred Synod of Trent concerning *original sin* and *justification*. I profess likewise that in the *Mass* there is offered to God a true, proper and propitiatory sacrifice for the living and the dead; and that there is in the most holy sacrament of the Eucharist truly, really and substantially, the body and blood, together with the soul and divining of our Lord Jesus Christ, and that there takes place a change of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which change the Catholic Church calls *Transubstantiation*. I confess also that under either species alone the whole and complete

Christ and the true sacrament is taken. I constantly hold that there is *Purgatory*, and that the souls detained therein are helped by the petitions of the faithful; also that the *saints* who reign with Christ are to be venerated and invoked, and that they offer prayers to God for us, and that their *relics* are to be venerated. I firmly assert that the *images* of Christ and of the ever Virgin mother of God, as also of other saints, are to be held and retained, and that due honour and reverence are to be paid to them. I also affirm that the power of *indulgences* was left by Christ in the Church, and that their use is exceedingly salutary for Christian people. I acknowledge that the holy Catholic and Apostolic Church of *Rome* is the mother and mistress of all churches; and I promise and swear true obedience to the *Roman Pontiff*, the successor of the blessed Peter, the chief of the apostles, and the Vicar of Jesus Christ. Also I unhesitatingly receive and profess all things which have been delivered, defined and declared by the sacred canons and general councils, and especially by the holy Synod of Trent, and at the same time I condemn, reject and anathematize all things contrary thereto and all heresies which have been condemned, rejected and anathematized by the Church. I also in my own name promise, vow and swear that this is the true Catholic faith, without which no man can be saved, which I now freely profess and honestly hold, and that I will retain and profess it in its entirety and without blemish most constantly up to the last breath of my life, God helping me; and I will take care that it be held, taught and set forth by my subordinates or by those the care of whom pertains to me in my office. So help me, God, and these holy gospels of God."

Let the reader of this Document compare our Articles throughout, and let the Scriptures judge between us and Rome

PART II
THE LIFE OF THE ENGLISH CHURCH
CHAPTER I

THE COVENANTS EXPLAINED AND CONTRASTED.

§ 1. *The Covenants call for attention.*

IF we would get a right view of Christian life and worship, we need a right view of the COVENANTS of man's salvation as the Scriptures set them forth.

§ 2. *What is a Covenant?*

The word Covenant¹ gives us the thought of a compact, definite and binding, in which at least two parties stand concerned. As a fact, a Covenant is commonly marked by some formal ceremony or act of contract. So, in the feudal days, the lord and vassal covenanted about service and protection; the vassal placed his hands within the hands of his lord in covenant token.

§ 3. *Many Covenants in Scripture.*

In Scripture many covenants are mentioned. We find covenants between man and man, as when Abraham and Abimelech made a covenant (Gen. xxi. 27-32), and Jonathan and David (1 Sam. xviii. 3, 4). We find covenants between God and man, as when God "established a covenant" (Gen. ix. 9) with Noah, and so with mankind, promising that

¹ Greek *diathêkê*, sometimes but less happily rendered "*testament*" in the English Bible; so Matthew xxvi. 28 ("the *new testament* in My Blood"), and Hebrews ix. 15-20 ("He is the Mediator of the *new testament*, etc.").

there should be no more flood, and giving the rainbow as the token (ver. 17). In this case, and wherever Almighty God is one of the covenanting parties, we must remember that *in one sense* the compact is one-sided. A Covenant implies a mutual, two-sided obligation. But man, the creature, has no *independent* rights on God his Creator. So how can man bind God? He cannot. But then God, to whom man is thus by nature bound, can bind Himself to man. He can give man a claim on Him by freely naming a condition on which man may claim. Or, as in the case of the Flood-covenant, He can give him a claim by simply giving him a free, unconditioned promise, and pledging to it His own truth. Then at once there are two sides. Each side now has hold on the other. Man, as creature, is by nature under bond to God. And God, in free mercy, but also now in truth and faithfulness, has put Himself, in the covenant-promise, under bond to man. To take example from Genesis ix.—Man, seeing the rainbow, may not only *hope* that the flood will not return; he may *claim* that it shall not. For he has the promise of Him who cannot lie, and who has given His token with His word.

§ 4. *Two Chief Covenants.*

But of all Covenants in Scripture two stand out most conspicuous and important. These are the covenants of human salvation. In each of them God engages Himself to His creature man, undertaking to give him, on proper claim, Divine Blessings; that is to say, union with Himself, in gracious acceptance, in living strength, in purifying presence, and finally in heavenly glory. Mighty promise, infinitely free and gracious! And God has entered into Covenant about it. He has placed Himself, in this matter, under a claim.

§ 5. *What these are.*

We have spoken of *two* Covenants of Life. There are

two. Briefly they are the Covenant of Works and the Covenant of Grace, which is "the new" and "better Covenant." In the one God covenants Divine blessing to His creature on condition of a perfect personal obedience; "*Do this and live.*" In the other He covenants with His creature, who has failed to fulfil the First Covenant's terms, to give him, on *quite other* terms, the like Divine blessings. He undertakes to give him two things, both priceless—a perfect and just pardon and a new state of heart and will.

§ 6. *Covenants with Israel.*

To illustrate, turn to Jeremiah xxxi. 31–34, and compare Hebrews viii. 8, x. 16. The persons there addressed by God are, it is true, "Israel and Judah," the Hebrew people. The direct reference is, first, to what God covenanted with *them* "when He took them by the hand to bring them out of Egypt." He then made a (first) covenant with them. The possession of the land, and peace with God in it, was to be theirs on condition of their entirely keeping God's law, proclaimed in the Ten Commandments, and expressed more in detail by Moses and the prophets.¹

¹ It is a common mistake to mix together, in thought, the covenant with Abraham and the covenant given to Israel through Moses. But the difference of the two is complete. The covenant with Abraham was the covenant of grace, a free and sovereign grant and promise, received on man's part by simple faith in the Promiser. See Rom. iv. for full proof of this, especially ver. 16: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us (believers) all." And see Gal. iii. 18, 29: "If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. . . . If ye be Christ's, then are ye Abraham's seed, and heirs according to promise." The Mosaic Covenant, "The Law," on the contrary, was expressly a covenant of works; Gal. iii. 12: "The law is not of faith; but, the man that doeth them shall live in them." See Exod. xxiv. 7, 8: "Moses took the book of the covenant, and read it in the audience of

In this they failed. And of course in such a covenant as that, failure once is failure for ever, *as regards a claim on God*. Break one commandment once, where the condition is entire obedience, and *the whole claim is broken*. After that failure, if acceptance is given at all, it is given not "of works," but "of grace." So Israel, failing to be nationally holy, was a fallen nation. And Israel's restoration to God's peace, if made, could only be made on quite other lines than the first. And those lines are given in Jeremiah xxxi. 33, 34. What are they? First,¹ a most free and merciful pardon for the penitent believer, and then, in close connection with pardon, *but not as a condition going before it* (note this well), a new heart, a new state of will, freely given by God's own power: "I will put My laws *in their heart*." They should be set up again; and they should stand; but it was to be on a totally new footing. Freely forgiven, they should now be divinely enabled to obey their pardoning God. And now what would be their claim? It would be only on His mercy, under His most gracious covenant of free gift and promise.

§ 7. *Covenants with Man.*

All this, as we have seen, concerns the literal, national Israel first. But it has a wider meaning too. It is only

the people; and they said, All that the Lord hath said we will do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." Alas! Israel failed grievously in this covenant of satisfactory obedience and consequent national blessing. The Lord of the Covenant was "merciful and gracious," and wonderfully bore with His erring people. And to a large extent He dealt with them nationally on the terms of the Abrahamic covenant of free grace, which indeed was always and only the covenant of peace and life for the true saints of God in Israel. But all the more we need carefully to note the broad difference between Abraham and Moses.

¹ In order of *words* the pardon comes last; but in order of *thought* it comes first. "I will put My law . . . in their hearts . . . for . . . their sin and iniquity I will remember no more."

a special case of a vast general fact. It is an instance of God's way, not with Israel only, but with Man. In the first mysterious pages of Scripture we see Man "made upright" (Eccles. vii. 29), and having a promise of peace and life upon continued obedience, tested in the mildest and simplest way. Adam fails, and Man falls. Humanity, summed up in its first Representative and Head, breaks the "covenant of works." So Man can *claim* life and peace on that line no more. Then, and *at once*, comes the promise of "some better thing." In Gen. iii. 15, where the Seed of the Woman is promised, we have at once the hope of a deliverance for Man—a deliverance which, as we have seen, *must* be on a new line; for a "Covenant of works," once broken, is broken for ever in respect of the least meriting or earning claim on Man's part. Then the ages roll, and the Scripture grows. And there opens before us, slowly but gloriously, not for Israel only, but for Man, for "whosoever will," *another* Covenant. Its watchword is no longer, "*Do this and live.*" Its full and final terms are, "*Believe in the Son of God*; and, believing, thou art united to Him; and so, thou hast what is laid up for thee in Him; thou hast acceptance by His sacrifice; thou hast life by His Spirit; thou hast a wonderful renewal of thy whole being now, in the gift of holiness of Will in Him, and thou hast the eternal fulness of life, in body as well as soul, in glory hereafter."

§ 8. *Watchwords of the Two.*

The First Covenant has for its watchword, "*Do God's law, and claim life.*" The second has for its watchword, "*Accept God's Christ, and claim life.*" The first says, "*Do this, and live by thy merits.*" The second says, "*Trust Him, and live, and in that life do His will by His Spirit.*" The first has acceptance for its goal. The second has acceptance for its outset, and for its main-spring all along.

§ 9. *A Universal Application.*

So Jer. xxxi. 31-34 gives us, in the case of the old Israel, promises which are available for ever for "the Israel of God." The facts of those two Covenants are true for all sinners, of all races, who come to the Christ of God, to be joined to Him in faith (see Gal. iii. 28, 29, as one great utterance of this truth, out of many).

§ 10. *The Real First Covenant.*

We referred above (§ 5) to the Epistle to the Hebrews. See now especially Heb. viii. There you have mention of the Covenants as "new" and "old" respectively. By the "old" (verse 13) is meant the Covenant of Works; it is "old" because it was the *first* to be proposed to Israel, and to Man. But, from another point of view we may reverently and thankfully say that the Covenant of Grace in Christ is the older, because it is eternal. That Covenant was in the thought of God long before Israel left Egypt, long before Adam walked in Paradise. See St. Paul's words, Titus i. 2: "God promised eternal life *before the world began.*" Yes, that "promise" was made before the universe had its first foundation, before the oldest star shone in its sphere, before the oldest stratum of the rocks was laid in our old globe.

§ 11. *With Whom was it made?*

And it was made—with whom? Not with us, for we were not then in being, by a very long time. No; it was made with our blessed Representative, the eternal Son of God. He was there; He was then. "In the beginning the Word was with God, and was God" (John i. 1). Between the Father and the Son our redemption was thought of then. The Son then received "the promise." The Son was "the Surety," the Trustee, even then, "of the better Covenant"

(Heb. vii. 22). Already, in the eternal purpose, He was our Head, our second Adam, our slain Lamb (Rev. xiii. 8). Thus then, blessed be God, the new and everlasting Covenant, in its first, highest, and eternal aspect, was a Covenant, not between God and sinners, but between the Father and the Son. If we may dare to put that wonderful Covenant into human words, the Father promised to the Son that life eternal, for His sake, for His merit, through His Person and Work, should be the assured possession of poor fallen man, once joined to Him. It should be His, for Man in Him. It should be for Man, without Man's merit or earning, from first to last. It should be for Man, wholly and for ever because of the work and merit of the Son of God made one with Man, and Man with Him. Thus in the Christ of God were lodged the Covenant blessings, in eternal purpose. And they were made *actually* His for us by His blessed Incarnation and precious Death, crowned by His glorious Resurrection. And those blessings were, as we have seen, two: a perfect Pardon and Acceptance, for the merit of the Son of God, and a new State of Will, wrought in the pardoned by the Spirit of the Son of God. It was not one blessing only, but two blessings in one Gift, in one Covenant, in one Christ. And the two were in that order. It was not—holiness first and then pardon. It was pardon first, in Christ and for His merit, and then holiness in Christ, and by His Spirit.

Here is, first, perfect provision for guilty man's need. Here is, secondly, perfect provision for God's holy will and law, in its moral glory. Observe, the purpose all along is that man may truly do God's will and be conformed to His likeness. It is not merely that he may be spared punishment it is that he may do God's will, and may be true to God. But man can do God's will only in God's peace, and only in God's power. And therefore he must be, by mere mercy, united to God's Christ, who is, for man, the Trustee of

God's peace, in death-bought forgiveness, and of God's power, by His living Holy Spirit.¹

§ 12. *Its blessings are all "in Christ."*

So the New Covenant and its blessings are vitally connected with our Lord Jesus Christ. To be accepted, we must be in Christ. That we may be able to do God's will truly, Christ must be in us. Christ's merit is for those who are joined to Him. Christ's life-power, by the Holy Spirit, is for those who are joined to Him. From man's point of view, then, the one and necessary thing in order to *claim* the New Covenant's blessing is to be "in Christ," in God's sense of those words. And we are "in Christ"—how? In the deepest and most real sense, *by faith*. "He that believeth on the Son hath eternal life" (John iii. 36). "As many as received Him, to them gave He power" (*i.e.* "right," as the Greek shews) "to become the sons of God, even to them that believe on His name" (John i. 12). "Ye are the children of God through faith in Christ Jesus" (Gal. iii. 26). "The eternal life is in the Son; he that hath the Son hath the life."² . . . These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (1 John v. 11-13).

§ 13. *The place of Faith : Acceptance.*

Salvation is thus "by faith"; that is to say, it is ours by personal *accepting trust*. This is no arbitrary arrangement. It means simply that Christ and the sinner meet to be united. We accept Him, He us. His arms are open in redeeming work and love. We place ourselves in them, when we take Him at His word. The knot of the

¹ See the Collect for the Twenty-first Sunday after Trinity: "Grant to Thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve Thee with a quiet mind."

² We render literally.

Covenant is actually tied, from our view-point, when the sinner, with eyes opened by the grace of God, "sees the Son, and believes on Him" (John vi. 40). So man is "justified" (*i.e.* legally accepted) "by faith." And so man is sanctified (*i.e.* separated from the will of self to the will of God) by faith. How? Not because faith has any magic power of its own; for it is no help to us to have faith in a *wrong object*. Nor, again, is it because right faith has any merit of its own; for *we ought* to believe God always. No; it is because faith is the empty hand which receives the full Christ. Faith takes the offered Christ, who is our Sacrifice of Atonement; and *so* we are justified by faith. Faith takes the risen Christ, who is our living Deliverer from the bondage of sin; and *so* we are sanctified by faith.

§ 14. *The place of Faith : Holiness.*

And the man who really takes Christ, with his eyes open to Him whom he takes, can never be content to take Him for pardon only. He will long *to be like* his wonderful Saviour.¹ And with joy he discovers that this same Saviour, dwelling in him by the Spirit, and obeyed by him in the Spirit, is his "power and strength to have victory, and to triumph against the devil, the world, and the flesh." So, with his now emancipated will, he wills to use his Lord for holiness, as he rests in his Lord for pardon. He *claims*, in Christ, *the whole* gift of "the better Covenant." He claims the gift of a perfect pardon, and the gift (for it is equally a gift) of God's own "writing of His law in the heart" (Jer. xxxi. 33). "The heart" is the "fleshy table," and "the Spirit of the living God" is the divine Inscriber (2 Cor. iii. 3).

§ 15. *A Word on the Sacraments.*

As yet we have said nothing of the work of the holy Sacraments in connection with the New Covenant.

¹ See further below, Pt. II. ch. vii.

This will come later. For the all-important thing is to realize first, quite simply and apart, *what the Covenant is in itself*; and in what sense it was made between God and His Christ; also in what sense its blessings are, for us, *laid up in Christ*; and how therefore they are to be received by us *in Christ, and only in Him*; and how it is that *faith, and faith only*, is our act whereby we get into living union with Christ.

It is a mistake to think of the Sacraments first, and the Covenant after. Much mental and spiritual confusion may result. This let us avoid. Let us search God's Word first about His "everlasting Covenant" of Peace, sealed with the blood of "the great Shepherd of the sheep" (Heb. xiii. 20). Then we shall better understand the work of the precious Sacraments of covenant Grace.

CHAPTER II

THE TEN COMMANDMENTS

§ 1. *The Law gives us no Claim.*

WE have pointed out the essential difference between the Covenant of Grace and the Covenant of Works. We have seen that for the blessed purposes of acceptance before God and peace with Him as His own people, we are absolutely shut up to the Covenant of Grace. For we have none of us kept perfectly the other Covenant; and that Covenant, in its nature, can accept nothing short of entire and unbroken obedience. "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all" (Jas. ii. 10). That is to say, he has been as really (not as *largely*, but as *really*) at variance with the pure will of the Lawgiver as if he had broken all the ten Precepts. And, this being so, he cannot now possibly go to the Lawgiver with a claim on his own merits; he must have another plea, if he has one at all. He must plead not his obedience but his Saviour.

§ 2. *Yet it is our Law still, in Christ.*

But then, has he done with the Law? Not at all. For the Law was given not only as a test of merit; far, far more it was given as the expression of the character, the mind, the will of the blessed One who saves us that we may have the joy of serving Him, and therefore lays His commandments not only on His subjects, but on His redeemed children, as their path of new and willing obedience. As a fact, the deepest desire of the true child of God is to do his

Father's will, and therefore to know it. He knows that he has been "bought out" (to render literally) "from the curse of the law" (Gal. iii. 13) by Him who first kept the law, and then died for him. But therefore all the more he longs to know and to do the will which JESUS so honoured, so followed, so manifested. He is, with his whole soul, "under the law to Christ" (1 Cor. ix. 21). The Spirit of God has written the law on his heart, by drawing him thus, as an accepted believer, to love the will of God.

§ 3. *The Decalogue in the light of Christ.*

In this light, the solemn summary of that will which we have in the Ten Commandments becomes more than ever "perfect and acceptable" (Rom. xii. 2) to the Christian. Those mighty precepts are far indeed from expressing all the details of God's will. But when lighted up by the Holy Spirit, who brings home their full import to the soul, they are seen in a wonderful way to guide the believer in all the great *kinds* of duty, both to his God and to his neighbour. And thus our Church makes use of them, setting them to be learnt by the Christian child in the Catechism, as the Law which in Baptism he promised to obey; and then directing them to be always read in the Office of the Communion. So both the great Covenant Ordinances are connected with this most sacred expression of the Will of God as to His people's life. By the Christian, they are of course to be read in their fullest meaning. When he reads the Seventh Commandment, he will remember that the Lord says (Matt. v. 28), "He that *looketh* on a woman to lust after her hath committed adultery already in his heart." When he reads the Sixth, he will remember St. John's message (1 John iii. 15) from the Lord, "Whosoever hateth his brother is a murderer." And his desire and prayer will be to keep not only the letter but the inmost spirit of the Decalogue, as his Lord has summed it up (Matt. xxii.

37-40), "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." He will never forget how that utterance of Jesus shows us that the Law is no mere warning or prohibition, driving us off forbidden ground; far rather it is a command to walk in the King's glorious highway; it is a thing meant to mould the entire life of the saved man into the bright image of holy self-forgetting love.

So viewed, the Christian will study the Ten Commandments with a new and living interest and desire.

§ 4. *The First Commandment.*

The Christian will indeed rejoice to "*have*" no other God than the blessed God and Father of his redeeming King. And he *will* "*have*" *Him*; owning Him in the soul as his Maker, Possessor, Light, Life, all. Before Him the great idol, Self, must fall, and lie broken at His feet, as He reigns within. Him he will worship "*in the Spirit*"; and Him he will confess before men. "This God is my God for ever and ever; He will be my guide even unto death" (Psalm xlviii. 14).

§ 5. *The Second.*

He will watch against the strong tendency of the human heart to substitute the visible for the invisible, the material for the spiritual. He will "*keep himself from idols*" (1 John v. 21). He will remember how all experience witnesses that it is terribly easy to transfer the faith and worship of the soul from the unseen Living One to some alleged or fancied representation of Him, or of powers supposed to be connected with Him. He will reflect that man is the true image of God, and *that* rather in his spiritual than in his bodily part. He will weigh the fact that even when God took our flesh, in the Person of the Son, it pleased Him in providence to deny us any picture, or statue, or even any certain and authentic account of the exact

appearance of the Lord Jesus; so that all images of the Son of Man must be imaginary and fictitious. So He would draw us from too much fixing of thought on the mere Body of the Lord, sacred as it for ever is, and lead us rather to think of Him in His whole blessed Self; the Jesus Christ whose heart and action show us what He, our brother and Lord, is.

§ 6. *The Third.*

He will cherish the deepest reverence towards his Lord's Name, remembering that the Name expresses the character and signifies the person. He will think with awe that God *notes* and *judges* dishonour done to Him. Not only will he shrink with horror from a blasphemous use of the Name; he will fear to use it lightly;¹ he will ask for grace never to use it untruthfully or insincerely, making it a cloke or sanction for things not pleasing to God. And, positively, he will seek "to do all *in the name*" of his Lord; that is to remember always, (and to own it when there is occasion), that he belongs to his God and lives for Him.

§ 7. *The Fourth.*

He will "remember" (Exod. xx. 8), the day of holy rest, and (Dent. v. 12) "keep" it. He will reflect that this Commandment, as one of the Ten, is no mere local or national regulation, intended for Israel only; it is a foundation rule of human duty and blessing, old as the human race (Gen. ii. 2, 3), and manifestly good for man as a provision both for physical rest (more and more necessary as the world moves faster) and for worship. He will remember that his Saviour said (Matt. xii. 8), "The Son of man is Lord *even* of the Sabbath-day"; as if it were one of His great prerogatives. As to the change of day, from seventh to first, however it took place, he will believe² that "when we observe the

¹ It is said of Sir Isaac Newton that he never uttered the word God without a perceptible pause at the word.

² We quote the words of Archbishop Thomson of York (Feb., 1887).

Lord's Day we are observing in spirit and also in expression a law having its foundations deep in the moral nature of man, and having the highest sanction from the highest of all authorities; so that we have never ceased to observe the Fourth Commandment." He will not be afraid to be called a sabbatarian, for refusing to make Sunday as much as possible like a week-day. He will rather seek by firm and quiet reverence and observance, and by doing his utmost to spare the labour of others on the day of rest and worship, to cherish this precious boon of God to man. The Sabbath law is not a mere notice against trespassers; it is the regulation which protects a beautiful public garden for the use of those who walk in it. They are forbidden to misuse it, that it may be fair and fresh for them and for all.

§ 8. *The Fifth.*

As he turns to the "Second Table" of the Decalogue, the Churchman will bless God for His expressed will in human social life, and yield himself to it wholly in the power of the Holy Spirit. No fashions of disorder and mutual irreverence will draw him aside. If he still has the inestimable blessing of living parents to cherish and honour, he will do so "as unto the Lord," remembering the awful guilt and shame of the opposite course. And if he is a parent he will read a message to himself in the Commandment, and seek to win obedience to it by commanding his children's loving "honour" in a life of faith, love, and godly fear; giving them all a parent's thought and care, with the sympathy which binds the home together. And the principle of final reverence will extend itself beyond the family to the larger circle of the State and of the Church. It will come out in the loyalty which means anything but servility or time-serving, but which *does* mean reverence for the principle of authority and fidelity to obligation. He will be the thoroughly dutiful citizen, and subject, and subordinate.

§ 9. *The Sixth.*

He will reverence human life; because man is made in the image of God (see Gen. ix. 6). In the mysterious union of body and soul he will see God's creative will, and will dread to break it. And with the New Testament in his hand he will pray to be kept not only from the act of killing, but from all that tends that way; from "hatred" (1 John iii. 15), revenge, envy, passionate anger, and the guilty madness of strong drink. He will regard cruelty, personal violence, the unjust use of brute force, as, so to speak, only lower grades of murder. He will obey the negative precept by walking in the blessed positive opposite to it, the life of unselfish love. Scripture will not command him to think capital punishment murder (Rom. xiii. 4), or to condemn wholesale the use of warlike force, so it be really defensive, for the protection (in some honest sense) of human life. But he will look upon them as awful "necessary evils." "Respect for human life is the gauge of true civilization"; and it is the precept of God.

§ 10. *The Seventh.*

The Christian will seek grace wholly to do the will of God in *purity*. "His neighbour's wife" will be indeed sacred to him as such; he will be, in the Lord, absolutely loyal to her husband, and to her. And the principle will extend itself over his life. He will everywhere and always reverence woman (an entirely different thing from "admiring women"; there is a gulf between the two). He will watch against all forms of the tyranny of lust. He will reverence his own body, as the temple of the Holy Spirit, if he is Christ's. He will refrain from all that fosters impure desire; idleness, excess, and such books, pictures, talk, and indulged imagination, as go that bad way. This he will do not only by wholesome fears and careful resolves, but yet more by such natural means as active work

(including work for the good of others) and bodily temperance in *all* habits, and by the supernatural means of recollecting the presence of God, and the presence in him of the Holy Ghost, and by the very simplest committal of himself to the living Saviour "who is able to keep us from falling" (Jude 24), and to conform us to His image.

§ 11. *The Eighth.*

He will respect property. What belongs to others will be sacred to him as such. He will abhor untruth and love truth in all his dealing. Violent robbery and stealthy plunder of course he will not commit. But he will remember that this means scrupulous abstinence from all social fraud; from unjust or hard bargains, adulterations, needless delays of payment, oppressive interest, unfaithful workmanship, gambling, and, generally, all advantage taken of the ignorance or weakness of others, all indifference to their rights, all really selfish views of even his own lawful possessions. The Christian will seek to do the Lord's will in *this* command by living, in His strength, a life of positive and unselfish love, using what is entrusted to him by his Lord not as the owner but as the steward for his Master.

§ 12. *The Ninth.*

He will reverence his neighbour's good name, and in general he will reverence truth. He will avoid of course all direct untruthfulness against others; the false charge, the malicious slander, the cruel imputation. But he will remember too the more subtle violations of God's will in this command. He will avoid and discourage unkind gossip. He will discredit the evil report rather than assume its truth. He will put away from him the critic spirit; not shutting his eyes, but not looking *as a judge* around him. He will watch against that easy dislike or mild contempt for others which too often is entertained even by Christian men. He will pray for a truth-telling and loving *tongue*.

"Loving his neighbour as himself," he will be keenly conscious, when speaking of others, of the pain he himself would suffer should he overhear unkind words about himself.

§ 13. *The Tenth.*

In this last commandment the Christian sees what is in a true sense the sum and the substance of the Second Table. It neither forbids or enjoins anything outward. It forbids "desire," that is to say self-ful tendency and appetite towards the good things of others. It is as if the blessed Lawgiver, to emphasize every other command, now went behind them all to the "first springs of thought and will," laying it as His precept on man not only not to sin against others, but not to wish to sin against them. It is an awfully searching precept. So St. Paul found it, when it came to him as the voice of God, breaking up his dream of self-complacency. "I had not known sin, except the law had said, Thou shalt not covet" (Rom. vii. 7).

It is obvious that this precept sanctions and protects the principle of property; there are things which attach themselves to "thy neighbour" as "his," and not to "thee" as "thine"; and thou must not even wish them to be not his but thine. On the other hand, speaking as it does impartially to all, it limits what it protects. For it bids the possessor reverence *his* "neighbour's" rights with the same heartfelt care. In other words, it lays it upon every man, in the name of God, to regard with cordial recollection all the interests and claims of every one around him.

The *opposite* to the sin condemned is that "love" which "fulfils the law" (Rom. xiv. 9, 10), "seeking its happiness in another's good." Such love is the gift of God. Let us seek it, in Christ, that we may be law-keepers indeed, to the praise of the glory of His grace.

CHAPTER III

WORSHIP AND PRAYER: THE PRAYER-BOOK: THE LORD'S PRAYER

§ 1. *The Duty of Worship.*

“**O** COME, let us worship and fall down” (Psalm xcv. 6). So speaks the Psalm which we say or sing in Morning Prayer as our “invitatory” to adoration. To the man who has seen in his soul anything of the reality and glory of God, the words need little commentary; they express his own spiritual instinct. He is a creature coming to “the Creator, who is blessed for ever” (Rom. i. 25). He is a subject, a vassal, coming to “the King eternal, immortal, invisible” (1 Tim. i. 17). He is a child coming to the Father, infinitely good and wise, “who seeketh such to worship Him” as “worship Him in spirit and in truth” (John iv. 23, 24). He is a sinner, before eternal Holiness; he must bow in the dust (see Job xlii. 5, 6). He is a sinner, before redeeming Love; he must “fall at the feet” of his Lord, “giving Him thanks” (Luke xvii. 16).

§ 2. *Its place in the Life of Grace.*

The desire to worship is an essential element in the believing life. It is impossible for the true Christian, enjoying grace, to forget to adore the Giver. For grace and the Giver are, in the deepest sense, one and the same. For what is Grace? It is God's free favour, blessing man. But what is favour apart from the person favouring? Grace is

not a thing separated from God, thrown off as it were from Him. It is the gracious Lord Himself acting for us, and in us. So the man who enjoys grace, and knows what he is doing, must adore Him whom he enjoys. He who "claims" blessing under the New Covenant must think of Him who bids him "claim" it (on such gracious terms) with nothing less than worshipping, wondering love.

§ 3. *The Blessing of it.*

Let us accustom ourselves to the holy mood of worship. Let us "rejoice unto the Lord with reverence" (Ps. ii. 11, Prayer-Book). Christian men who fail to cultivate reverence, even when full of spiritual joy, need to be warned. They have whole aspects of God yet to discover. And they have yet to experience some of the deepest, while most solemn, joys of the soul.

§ 4. *Form and Formality.*

On the other hand let the Christian take reverent heed against formality in worship. What is formality? It is not form. Form means a true shape and order. This is natural and fit in almost all acts of worship. And in public worship some sort and degree of order is obviously called for. It may be as elastic as order can be; or it may amount to the arrangement of the whole expressions of the worship, the writing beforehand of every prayer and thanksgiving; as in our own Prayer-Book. But such previous arrangement has nothing unscriptural or unspiritual in it, of itself. Otherwise every hymn sung by a congregation would be displeasing to God; for hymns, to be sung in public, *must* be "pre-composed." Yet God in His Word expressly bids us sing "psalms and hymns" (Eph. v. 19, Col. iii. 6; and see our Lord's own example, Mark xiv. 26). So an act or expression of worship may be *formulated* beforehand, yet not in the least *formal*.

§ 5. *Formality.*

What then is Formality? It is, to rest *in* the worship in the thing said, in the act done, and not really to speak *through* it to the living and present Lord. It is formality to rely on frequency of attendance at public worship, and on reverence of demeanour there, apart from a spiritual communication with the worshipped God. It is equally formal to pray in secret, if the prayer begins and ends, so to speak, in itself, and is not a real utterance to the "Father which seeth in secret." And such worship, public or private, can never please God. "They that worship Him *must* worship Him in spirit and in truth" (John iv. 25). Such is the inexorable and holy law of Christian worship.

§ 6. *Ceremonial, False and True.*

As forms of words do not necessitate formality, so forms of action do not. That is to say, ceremonial is not necessarily formal, though of course it has form. But then, the ceremonial must be carefully ordered so as to assist spiritual worship, not to distract it. It must be moderate in quantity. It must be simple in kind. It must be connected by teaching with spiritual and scriptural truth, and it must be kept subject to that truth. A ceremonial which distracts simple thought and faith, and distorts or obscures spiritual truth, acts like an unknown tongue; it will either be unintelligible, or it will be misunderstood; it will practically say what is not the truth.

Let ceremonial be impressive but simple. Let it give as it were true shape and body to great scriptural truths; and it may be a mighty help to the spiritual worshipper. Such is our Lord's "ceremonial" in Holy Communion and Holy Baptism. But ceremonial becomes a dangerous hindrance to spiritual worship the moment it steps into the first place, while the truth which it embodies drops into the

second. And this happens the moment it makes itself more prominent than its subject.

§ 7. *A Voice of the Church.*

"Christ's Gospel" (says the Church of England, in the Preface to the Prayer-Book¹) "is not a ceremonial Law, as much of Moses' Law was, but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he may be edified."

§ 8. *The Prayer-Book.*

We of the Church of England think that in our Book of Common (*i.e.* Public) Prayer we have, in God's providence, a noble model of form and ceremonial, for the use of "worshippers in spirit and in truth." Let the Churchman read carefully the "Preface" to his Prayer-Book, particularly the sections headed "*Concerning the Service of the Church*,"² and "*Of Ceremonies*." Then let him compare the *principles* there given with the *practice* of the Services themselves. And will he not say that the Prayer-Book means to be true all through to a spiritual purpose, and that it achieves what it means?

§ 9. *The Prayer-Book true to the Past.*

The Prayer-Book keeps other great but secondary objects well in view. Particularly, it retains with loving

¹ See the Section of the Preface called "Concerning Ceremonies." It appeared originally at the end of the First Prayer-Book of Edward VI. (1549), and was probably the work of Archbishop Cranmer. See above, Pt. I., ch. iv.

² This was "The Preface" of the Prayer-Book of 1549.

care much of the outline and many of the details of the medieval, and yet older, Worship-Books. Morning and Evening Prayer are built in large measure on the old Services of "the Hours." The Order of the Holy Communion was framed with a due regard to the Sacramental Offices of the past centuries; and so were the Baptismal Offices. Many Collects are rendered verbatim from ancient Church prayers; and parts of the Communion Office, (for instance the *Gloria in Excelsis*), are as old as any Christian formula of worship.

§ 10. *Yet true to Scripture above all.*

On the other hand, note it well, the whole Order is arranged so as to give the fullest room to the public reading of Holy Scripture. No other Church in the world gives Scripture such prominence in worship as do the Anglican Churches. And in the texture of the prayers themselves, be they old or more modern, Scripture is everywhere woven in. It will repay the reader to test this with his Bible open.

§ 11. *The Prayer-Book Spiritual.*

As a result, the Prayer-Book, so we dare to say, is everywhere ready for the "true worshipper's" true use. It places no medium between the believing soul and the Lord. It honours Christ everywhere, in His Person and His Work. It honours the Holy Spirit of Promise. It sets a standard of personal reality and holiness as high as possible. It leads the Churchman to the humblest and tenderest confession of sin. It bids him go on his way with a clear assurance of forgiveness and the grace of God. It fosters the blessed spirit of praise in Glorias, Canticles, and Psalms. And with these treasures and helps to spiritual worship it accompanies the Christian from his Baptism into the Covenant of grace till it lays his "flesh to rest in hope" in the grave of the faithful.

§ 12. *The Prayer-Book Congregational.*

Again, our Prayer-Book adapts itself to the needs of the congregation by its short prayers followed by united Amens; by its frequent responses; by its seemly and interesting variety without confusion.

The fact that it embodies the devotional spirit of all ages makes it peculiarly suitable for general use. The worship of the Synagogue, carrying in it the treasures of Mosaic and Prophetic worship, gave model to the first Christian orders of prayer. And our Prayer-Book, as we have seen, is the true heir of those older orders, including the spiritual breathings of all the Christian ages, from the Fathers to the Reformers, and from the Reformers to the divines of two centuries ago, when the last additions to it were made.

It was well said by one of our English saints, Dr. William Marsh: "All that the Church of England needs, to make her the glory of all Churches, is the spirit of her own services."

§ 13. *Preaching.*

A few words may be said here about the position of *Preaching* in public worship. The voice of Holy Scripture and the voice of the Church of England alike say that that place is immensely important. The prophets of the Old Testament were essentially preachers. Our most blessed Lord was always "preaching righteousness in the great congregation." His three years' ministry was in fact one long succession of oral settings forth of heavenly truth, till He crowned it all by the Sacrifice of the Cross. And the Apostles were conspicuously preachers; so says the Book of the Acts on every page. To St. Paul, it was the supreme work to "preach the Gospel." Even to baptize men into the Covenant was, in his eyes, less his work than "the preaching of the Cross" (1 Cor. i. 17, 18). "Preach the word; be instant; reprove, rebuke, exhort with all long-suffering and teaching," is his dying charge to Timothy (2 Tim. iv. 1, 2). From

the very first days of Christian history preaching has been the great means not only of extending, but also of building up the Church of God.

§ 14. *The Ordination Service on Preaching.*

As for our Church, the Service for Ordination of Priests lays urgent stress on preaching. In the Roman Ordinal the centre of impression, so to speak, is the delivery of the Communion *vessels and elements*, with the commission to "offer sacrifices for the quick and the dead." In the Anglican Ordinal it is the delivery of the *Bible*, immediately after the imposition of hands and the giving of the commission of the cure of souls. The candidate, just before ordination, by questions and by most solemn appeals, is pledged to be a student and a teacher of the Word of God as his primary work. And the service closes with a prayer ("*Most merciful Father, we beseech Thee*"), which views the ordained presbyters altogether as "the ministers of the Word," and beseeches blessing on their preaching. Scattered over the Prayer-Book are references to the Christian ministry. And in these places, wherever the Word and the Sacraments are mentioned, it is in that order—the Word first, then the Sacraments; not to dishonour the blessed Ordinances, but to assert full honour for the blessed Word.

§ 15. *Preaching is vital to the Church.*

It is ill for the Church where these principles are unknown or forgotten. A non-preaching Church will never be a Church of spiritual insight and of purity of life. If worship and ordinance are to be used "in spirit and in truth," the ministry which conducts and guards them must above all "preach the Word; instant in season and out of season." "The ministry of reconciliation" is exercised, above all, by such a setting forth of the Word as "persuades men," "in Christ's stead," to "be reconciled to God" (see 2 Cor. v. 19, 20).

§ 16. *The Lord's Prayer.*

Before leaving the subject of Prayer in general, let us say a few words on the Prayer prescribed to His followers by our blessed Redeemer, THE LORD'S PRAYER. It was given by Him, most certainly, not as the only prayer they were to pray; for He manifestly intended that we should use great freedom in speaking to our heavenly Father, and confide to Him as children all the thoughts and desires of our souls. It is given rather as a guide and rule for the spirit and scope of prayer. Christians have accordingly often found great spiritual help in using the Lord's Prayer by way of a title or text to their petitions, amplifying and detailing as they pass from point to point.

§ 17. *Objections to its use: Answers.*

It is to be noticed as we pass on that some Christians have objected to the use of the Lord's Prayer on various grounds; some actually holding that as it was prescribed to the disciples before the Gift of Pentecost came it is not fully appropriate to the use of the Church of Pentecost. But it has been well replied that the Prayer, though given before Pentecost, was written down after; the Evangelists, who were saints of the Pentecostal Church, record its terms as of permanent value for believers. Difficulty has been found in the fact that it is not expressly to be offered in the Name of Christ as Mediator. But it may surely be said that it is *practically* so offered, by the fact that it is the Prayer *given us by the Mediator*. We use the Lord's Prayer not merely as a prayer, but as the Prayer put into our lips by our blessed Master, our Advocate with the Father. Thus, silently as it were, but with profound reality, the Name of Jesus Christ is interwoven with it all along.

§ 18. *Its sentences in detail: The First.*

Our Father, which art in heaven. It is a prayer for the children of God, and our Lord taught it expressly to His

disciples. The God addressed is not merely the Creator, or First Cause, or Universal Sovereign. He is revealed as in Fatherly connection with redeemed men who know Him and have access to Him. Fully to interpret that first clause we need the whole Gospel of the Son of God, in whom, believing on His name, we are restored from the fall to become God's own children (John i. 12). Childlike access, childlike confidence, breathe in this address to Him.

§ 19. *The Second.*

Hallowed be Thy Name. Observe the order of the petitions. The children think first of their Father, not of themselves. The Prayer begins with petitions for His glory. "*Hallowed,*" set apart as holy; separated in our thoughts, and in the thoughts of all thy family, from everything that can rival it or defile it. Such is our prayer, "for His Name's sake." And what is "His Name"? Not merely the syllables and sounds JEHOVAH, LORD, GOD, but the manifested Person, Character, Will, Love, in its glory. We pray that He may stand supreme in our hearts, and in all hearts, in His revealed excellence and holiness.

§ 20. *The Third.*

Thy kingdom come. Again a prayer on His behalf. It means not only, Let the world of glory come; let heaven be unfolded soon in its eternal light. It means also, Let Thy acknowledged dominion prevail here and now; let man on earth own Thee for his King, and live by Thy law and for Thy glory. The prayer says nothing of the means to this blessed end, nor of the times when it shall be attained. But it lays the petition upon the children's hearts, and upon their wills. They are to be content with nothing short of that blessed consummation, "There shall be one Lord, and His Name One"; "All the ends of the world shall remember and turn unto the Lord . . . and worship before Him" (Ps. xxii. 27).

§ 21. *The Fourth.*

Thy will be done, in earth as it is in heaven. Here is the holy submission of the children, impossible except to regenerate hearts. But it is not submission only; it is positive petition. As a pious writer has said, "*Thy will be done* should not be a sigh; it should be a song." The children so know their Father that they know His will to be (whatever it involves) always "good, perfect, and acceptable" (Rom. xii. 2); so they humbly beseech Him that it may be done. The Lord's own prayer in Gethsemane (Matt. xxvi. 42) was not only a submission; it was also the most wonderful of petitions, in His supreme surrender of Himself to do the Father's will. Do not forget, further, the words, "*As it is in heaven.*" Let us think *how* it is done in heaven; the ceaseless willingness, entire surrender, holy love and light, of the angelic service. Such, in kind, is to be the doing of the will of God "on earth" by His children.

§ 22. *The Fifth.*

Give us this day our daily bread. Here is the confessed dependence of the children. They live not by themselves, but on their Father. It is the law of their being that they are not their own life, and cannot assure their own sustenance. "That Thou givest them they gather" (Ps. civ.); they gather, in the right use of labour and care, but He gives. Not only "the bread," but the power to live by it, are His gift. And all this is "daily"—"this day." The children are to live "a day at a time," taking to-day's provision for soul and body, and resting the morrow on Him who will be the Giver then. It is the Prayer not of indolence, nor of improvidence, but of dependence and reliance.

§ 23. *The Sixth.*

And forgive us our trespasses. Here is the contrition of the children. "In many things they stumble" (Jas. iii. 2), even when they walk about their Father's house. And their very

intimacy with their Father makes them the more tenderly sensitive to their slightest sin, whether of act or of omission. They have no scruple about a humble confession of their sinfulness, while their entire desire is to do His will. They see no difficulty in asking for His pardon, though they know they have His acceptance. Yes, they are safe at home; they are dear children. But if even for a moment they have been undutiful children, however securely at home, they must ask at once for the Father's forgiveness and His smile again. And they are to add, "*As we forgive them that trespass against us.*" Not that our forgiving action is pleaded as a merit. It is stated as a fact, conditioning the simplicity and rightness of our prayer to be forgiven. The opposite condition is a moral impossibility. No one can be at once a *really* penitent sinner at his Father's feet, simply and truly asking to be forgiven, and at the same time be consciously refusing forgiveness to a fellow-sinner.

§ 24. *The Seventh.*

And lead us not into temptation. The child comes to his Father with a deep self-distrust, and so the more simply trusting Him. He appeals, practically, for a keeping power unspeakably needed by his own helplessness. To him "temptation," all that allures him or alarms him away from God, is an awful thing; he dares not venture "into it." If we may put it so, it is inevitable that he should *meet* temptation, more or less, in the circumstances of human life; but he asks to be kept from *entering into* what he meets; from being permitted so to be involved as to be infected and, as it were, assimilated. In his Lord's words he asks "not to be taken out of the world" (as the scene of circumstance and duty), "but to be kept out of the evil" (John xvii. 15). Meanwhile he remembers that there is a deep connection between Prayer and Responsibility. Praying "not to be led into temptation," he owns his own sacred duty "not to run

into it." And with open eyes he desires to avoid all "the things in the world," "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John ii. 16). But he does this only as his Father's child, close to his Father's side.

§ 25. *The Eighth.*

But deliver us from evil, or literally, from the evil. It is possible to render, "from *the evil one*"; and this may be right. We do not discuss it here, but only remark that in either case the prayer is for rescue from the power and doom of sin, whether sin is viewed in itself or is regarded as embodied in him who is, so to speak, its head and leader. The prayer is the child's cry for rescue, in presence of a terrible danger and enemy, which *must* overwhelm him if the FATHER is absent and leaves him alone. "*Deliver*" is literally "*rescue*," an urgent, intense word, betokening intensity of need. The prayer covers even more than the last prayer does. It is a cry for one who not only dreads "the evil," but has felt, or feels, its grasp, and cries for help if need be from even the hand of the enemy. Let us bless our Father's name that He is "stronger than the strong man armed," and can indeed rescue his captives and "divide his spoils."

§ 26. *The Ninth.*

*For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*¹ So the blessed Prayer ends, as it began, with God. It began by praying that His name may be hallowed, His kingdom come, His will be done. Now, after prayers for ourselves, in soul and body, it comes back

¹ There is some doubt whether these words stand in St. Matthew vi. 13, or whether they were added later, in the use of the Prayer in the Church. But the evidence for retention is very considerable. Within recent years there has been discovered a small book of the first century, called *The Teaching of the Twelve Apostles*. This gives the Lord's Prayer with the Doxology.

to worship Him and to ascribe all blessing to Him here and hereafter. "The kingdom" is His, over our hearts, over the Church, over the universe. "The power" is His, to make that kingdom a reality. "The glory" is His, the manifested majesty of triumphant Godhead, to be worshipped by all His creatures for evermore. The Prayer rises in adoration to the Throne, and rests there.

§ 27. *Let us live out the Prayer.*

Let us seek grace to live the life of the Lord's Prayer. It is a life in which we know the Father, in the Son, as *our* Father for ever and ever; in which we surrender ourselves to Him to seek His glory and serve His ends; in which we rejoice to depend absolutely on Him, as creatures and as children; in which we humbly own ourselves sinners, but wholly ask and seek to be kept from sinning; and in which we give Him the living and loving praise which is His eternal due. It is a life of *prayer*. Prayer has many mysteries around it. We may easily puzzle ourselves with questions about prayer. But it is enough for the Christian to know that Christ has commanded him to pray, and has told him that prayer is a power, in his Father's plan of providence and grace. "*He that asketh* receiveth." "Watch and *pray*; pray always." We are bidden to pray with the utmost simplicity as *petitioners*, making definite requests. We are bidden to pray with love and loyalty as *worshippers*, giving our Father the adoring honour of supplication and praise. We are bidden to pray as *friends*, maintaining communion with our Father by our utterances to Him. And "the Spirit of grace and supplication" (Zech. xii. 10) is promised "to them that ask" the Father that they may "*pray in the Spirit.*"

"O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod:
Lord, teach us how to pray."

CHAPTER IV

THE HOLY SACRAMENTS

§ 1. *Symbolical Rites in Scripture.*

HOLY Scripture, in both the Testaments, gives many instances of symbolical actions, rites, and the like in connection with truths, principles, or promises which, in another view, are addressed to the mind alone. One example is the appointment of the token of the Rainbow (Gen. ix. 13, etc.) in connection with the promise that there should be no more flood. Another is the Lamp and Furnace, which Abraham saw (Gen. xv. 17) in connection with the promises of victory to his descendants and ruin to their foes. Another is the rite of Circumcision (Gen. xvii. 10), called by God "My covenant between Me and you." Another is the Laying on of Hands, in connection with transference of liability (*e.g.* Lev. xvi. 21), or with conveyance of spiritual power or blessing (*e.g.* Gen. xlviii. 14; Deut. xxxiv. 9; Acts viii. 17, 18). Another is the Washing with Water, in connection with the cleansing of motive in true repentance, and the putting away of condemnation by God (Mark i. 4). Another is the ceremonial of the Passover Lamb (Exod. xii.), in which a victim was slain, its blood sprinkled, and its sacrificed flesh then eaten as a meal, in connection with promises of deliverance from death, and of abiding Divine sustenance for the preserved life.

§ 2. *The answer to a human need.*

These instances may be added to largely by the Bible reader. And he will see that they are connected with a

general law of human life and experience, under which things of the mind are illustrated, embodied, affirmed and confirmed by things of the body, so that both parts of our nature—mind and body—join in producing intelligence and certainty. Such is the placing of a golden crown on a sovereign's head; such is the solemn setting of a dignitary or magistrate in his chair; such is the sealing of a deed, and the pressure of the finger on the seal, with the audible utterance, "I deliver this as my act and deed." Symbolical bodily actions or ceremonies, in connection with mental facts, are an important and familiar thing in human life. And they are taken up by God in His dealings with man, and used for man's help by Him.

§ 3. *Such Acts connected with Covenants.*

It is remarkable how much such acts in Scripture (as well as in common life) are connected with covenants, compacts, promises. As it is with a coronation, and as it is with the sealing of a deed, so it was with the Rainbow, with Circumcision, and with the Laying of the Hands on the head of a sacrifice, or on the head of the recipient of a promise of blessing.

§ 4. *What the Act does, and does not.*

In cases like these the outward ceremonial act is, so to speak, the conveyance or carrying over of the promised thing to the proper receiver. That is to say, it conveys the thing, or carries it over, in the sense of embodying, affirming, sealing the spoken gift or promise. The ceremony is not the promise or covenant, properly speaking; *that* is a matter between mind and mind, will and will. But the ceremony so puts the covenant "in evidence,"—so lifts it out from the possibility of being a mere "understanding," or a mere matter of wishing and hoping,—so gives it a concrete and tangible body,—that it is, so to speak, the visible equivalent

of the covenant, the guarantee of its goodness and certainty, the solemn seal that all under the covenant is true.

§ 5. *How it works.*

The covenanting act or rite does not say anything which the covenant does not say, or give anything it does not give. But it says and it does the same thing in another manner, embodying the thought of the covenant, picturing its contents, ratifying its reality. Thus, very naturally, the covenant and the covenanting rite are sometimes spoken of in similar terms. The sealed deed is said to "give" the estate which has been already willed over to the receiver. It may even be called *the estate* in an easily understood sense. And, as we saw just now, the rite of circumcision is called by God "His covenant." Properly it was not a compact, of course, but a rite embodying, picturing, ratifying a compact in which God and His servants had spiritually agreed. But it is *called*, for short, the covenant itself.

§ 6. "*Conveyance.*"

Gifts, possessions, blessings are therefore in a certain sense, both in and out of Scripture, "conveyed" by visible physical acts and deeds. And we may rightly say that "in" such acts and deeds those gifts are both "given" and "received." But in using such language we need always to remember that the language is true only "in a certain sense." The act or rite is not really identical with either the arrangement or the possession. The arrangement that a certain house shall pass from *A* to be enjoyed by *B* is a matter between the thoughts and wills of *A* and *B*. The possession and enjoyment of the house by *B* is a matter of his own daily practical will and action. The signing and sealing of the deeds "conveys" the house to *B* from *A*; not by lifting it up and bringing it to him, but by being the solemn embodiment and ratification of the gift. *B* may be in Eng-

land and the house in Australia, yet the deed at once "conveys" it to him; it is at once a means by which he "has" it; not carrying the house in his pocket (though the deed may be there), but possessing it by title. He is the person to whom the house is mentally assigned, and he holds the deed by which it is ceremonially assigned to that person. So he "has" the house at once in title; and his wisdom will be to enter as soon as possible on actual enjoyment. If he does not enter on enjoyment, how will the "conveyance" and the "having" do him good? ¹

All the while, properly speaking, the house is given to *B* not by the deed, but by *A*. Without *A*'s freewill the house would never have been his. He thanks *A*—he does not thank the deed nor the seal—for it. But he highly prizes the deed and the seal, because they embody to him *A*'s thought, and confirm to him the fact of *A*'s action. In that sense they represent his friend to him, and in that sense they are to him his possession. He has his house "in" having them; he has his house "in" them.

Once more. *B*, in order to possess the house, must not only possess the deed, *he must first be the proper person to possess it*. If he is not named in it, or designated in it, it will give him nothing. If he has stolen it, and is detected, it will give him only punishment. In order that it may be his title-deed, he must not only receive it, he must, first and otherwise, have a title, a right, to receive it.

§ 7. *The Sacraments thus viewed.*

These facts may help to clear our thoughts about those Divine and precious things—the "Sacraments of the Gospel" (Art. XXV.). If the reader has followed what was said above (p. 59) about the Covenant of Grace, he will

¹ Thus it is apparent that a person may "have" sonship, membership, and the like, in the sense of *sacramental deed*, without having them in the least in *spiritual possession*.

see that there is a deep and (in a true sense) natural connection between that Covenant and those Covenant rites which we call the holy Sacraments. They are to the Covenant what the crowning is to royal succession; they are to the Covenant what the lawful signing and sealing is to the willing over of property. Or let us come closer to Scripture analogies: they are to the Covenant of Christ what circumcision was to the Covenant of Abraham (see Rom. iv. 11). They are "seals" upon possessions. The original source of the possessions is not in the seals. The possessions, in the inmost sense, are not received through, or because of, the seals, but simply by man's faith in God promising and giving. The seals embody that promise and gift, and are the Divine attestations upon them. They "convey" as deeds. They secure as pledges. They are to the spiritual promises of the Gospel—spiritually received by the believing soul—what the Great Seal is to the royal will expressed in a royal "patent." Apart from the written document the Great Seal is nothing; attached to it, and received by the entitled person, it is, in effect, the grant itself. It "is" (not literally, of course, but in representation and equivalent), the gift, the place, the dignity, the emolument. He who rightly has it has what it "conveys." He has full title; let him arise and use.

§ 8. *The Article quoted.*

Let us read in this light the words of Article XXV.: "Sacraments, ordained of Christ, be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by which He doth work invisibly in us, and doth not only quicken" (*i.e.* stir up), "but also strengthen and confirm our faith in Him."

§ 9. *And explained.*

Here take note of a few points. The Article undertakes

to give what the Church of England holds as the highest view of the Sacraments, and it calls them "*sure witnesses and effectual signs*." So their chief and highest work is to bear trustworthy witness to a certain thing that it is real, and to "signify effectually" a certain thing that it is fact. And that thing is "grace, and God's goodwill towards us." In other words, it is His covenant of life eternal in Christ for all believers.

Note the phrase "effectual signs." This does not mean signs which effectually do something different from the work of signs; it means signs which do the work of signs effectually. The Sacraments are "effectual signs," because they are signs not in the sense of mere hints or suggestions (as when we say that a cloudy sky is a sign of rain), but in the sense of being given by God on purpose to seal the Covenant,¹ on purpose to assure to true receivers the possession of its blessings. They are "effectual (*i.e.* 'efficacious') signs" in the sense in which the Rainbow was an "effectual token," and in which the stamped wax on a legal document is an "effectual seal." They are "signs" which, in that sense, effectually embody and "convey" to the right applicants the blessings of the covenant; that is to say, life eternal, peace with God in our crucified and risen Lord, and "strength and power" against sin and for service. These they "signify" as contained in "God's good will towards us. And who are "*we*"? As the Article proceeds to show us by its wording, "*we*" means the people of His covenant, those who have "faith in Him."²

¹ In the Latin Bible *signum* is sometimes used to translate the Greek word for "*seal*."

² Notice that Article XXV. says what it says of *both Sacraments equally*. It puts the two on the same level precisely, gives them the same sort of work to do, no more and no less, and assumes the same qualifications for right reception in both cases. This is an important point for remembrance in the whole subject.

§ 10. *What the Sacraments do not do.*

For note particularly that the Sacraments are never said, in the Articles, or in the Catechism, or in the Sacramental Offices, to *create or give* "faith" in the first instance. They are supposed to be given to those who have faith already. And to have faith, to believe indeed, is already to have eternal life. "For whosoever believeth that Jesus is the Christ is *born of God*" (1 John v. 1).¹ The work of the Sacraments is not to "cause faith," but to "quicken" or animate faith already present; and yet more, to "strengthen and confirm" it by being to the believer his Lord's "effectual signs" of the certainty of the basis of his faith. And that faith (so says the Article finally) rests simply "in Him"; not in His Sacraments, but in Himself. Faith reads His mind in His Covenant, and trusts Him to be true to it. His Sacraments "testify and signify" meanwhile, direct from Him, that He means what he says, and that we, believing, really have His gifts.

§ 11. *The Sacraments are Covenant Rites.*

Finally, in this part of our subject, take good note that Scripture shows that the Holy Sacraments are not only divinely ordained rites, they are divinely ordained *covenant* rites. They are acts and deeds enjoined in connection with the everlasting Covenant. As regards the Holy Communion, mark the words, "This is My blood of the New Covenant,"² which is shed for many for the remission of sins" (Matt. xxvi. 28); "This cup is the New Covenant in My blood, which is shed for you" (Luke xxiv. 20).³ As regards Holy Baptism, observe the words of institution

¹ See further above, p. 62.

² See above, p. 55, note.

³ And remember that the Supper of the Lord was instituted in closest connection with the Passover, the sacred meal of the Covenant People, commemorating and sealing their redemption.

(Matt. xxviii. 19): "Baptize them *into the name of the Father, and of the Son, and of the Holy Ghost.*" That is, baptize them into covenant connection with the God of Redemption; baptize them because they believe in His name, and so as to bear His "name" as the people of His Covenant. Let this recollection be carried into all our thoughts of the Sacraments. They are indissolubly linked to the Covenant, as seals to deed. To understand them we must understand it.

§ 12. *Number of the Sacraments.*

How many Christian Sacraments ("Sacraments of the Gospel," Article XXV.) are there? "Two only, as generally necessary to salvation," says the Catechism. And this answer is the only possible one, if we take the definition of a Sacrament given at once in the same place: "An outward and visible sign of an inward and spiritual grace, given unto us,¹ *ordained by Christ Himself*, as a means whereby we receive the same,² and a pledge to assure us thereof." No other ceremony or rite, in connection with His Church and Covenant, was for certain ordained "by Christ Himself." The Washing of Water and the Holy Meal stand alone in this respect. Other ceremonies—as that of Confirmation and that of Ordination—may be full of spiritual assistance to true Christians; but they are not Sacraments as our Church defines a Sacrament, for they do not come to us from the Lord's own hands. Baptism and the Communion do. Therefore, when they are given rightly, and received rightly, it is as if the LORD baptized, and the LORD broke the Bread and gave the Cup to the happy members of His Covenant.

¹ The Latin version of the Catechism (1670) shows that "*given unto us*" refers not to "*grace*" but "*sign.*" There is a comma after the word *grace* in the original authorized English copy.

² See this expression explained by anticipation, above, p. 88.

§ 13. "*Generally necessary.*"

In what sense are we to understand the words of the Catechism, "*generally necessary to salvation*"? Probably the word "*generally*" there means "*universally.*" It gives the rule, irrespective of exceptions. Other ceremonies in the Church, as Ordination or Matrimony, are given for special cases only. The two ceremonies called Sacraments are for the whole Church, and so they are "*general.*" But obviously this universal rule has its exceptions. The Church itself (in the Adult Baptismal Service) speaks of Baptism as necessary "*where it may be had*"; implying, of course, that where it may not be had it is not necessary. And the Church expressly orders that the Holy Communion is not to be administered to those who are not of "*years of discretion.*" For it may be given, in the order of our Church, *only* to those "*confirmed, or ready and desirous to be confirmed.*" So that "*generally*" is a word to be explained and modified here by other facts.¹

Further, the phrase "*necessary to salvation*" is to be explained by the other Scriptural teaching of the Church. It cannot mean that the Sacraments are "*necessary*" in the sense in which faith and repentance are necessary; that is to say, with a moral and essential necessity. They are necessary, to use a phrase of old theology, "*with the necessity of the precept.*"² In other words, they are, as covenanting rites, the Lord's law for His whole Church. They are related, as rites, to truths of universal necessity. New birth and new life are universally necessary. The saving benefits of the sacrificed Body and Blood of Christ are universally necessary. Therefore, in the sphere and class of covenant ceremonial the Sacraments connected with those universal necessities are universally necessary; they are of

¹ Dean Nowell's Catechism (1570), which has high authority, says of the two Sacraments "*quorum communis est inter omnes fideles usus,*" i.e., they are for the community at large.

² *Necessitate præcepti.*

universal obligation. But the "necessity" is of a different rank and kind from the necessity of faith and holiness. It admits of exceptions in the loving equity of Him who gave His Sacraments not for bondage, but for blessing.

§ 14. "*Means of Grace.*"

It is customary with many to speak of the Sacraments as "*the means of grace,*" teaching that "grace" comes, ordinarily at least, through them only. This is not the language of Scripture. There we read, for instance (1 Pet. i. 23), that Christians were "*born again by means of¹ the Word of God.*" And this "Word" is explained just below by the Apostle (ver. 25) to mean "*the Gospel which is preached unto you.*" In Scripture *the "means," the conveying channel, of "grace" is, from our side, faith, or accepting trust in God in His Word. On God's side the all-sacred "means" is the free and gracious working of the HOLY GHOST, who unites the Head and the members in one blessed life. In all our thoughts about grace and life let us take great heed to give full honour to the Holy Ghost. Let Him be as prominent in our faith as He is in Holy Scripture. There we see Him acting directly upon man's spirit, Person upon person, to convince (John xvi. 8), to comfort (Acts ix. 31), to glorify Christ (John xvi. 14), to make Christ the Indweller in the heart (Eph. iii. 16, 17), to lead the believer (Rom. viii. 14), to fill him (Eph. v. 18), to anoint him (1 John ii. 20, 27), to overflow from him (John vii. 38, 39), to enable him to cry "Abba, Father," to help his infirmities, to be his power to mortify the deeds of the body (Rom. viii. 13, 15, 26), to be the earnest of glory in his heart (2 Cor. i. 22), to make him and his Lord "one spirit" (1 Cor. vi. 17).*

§ 15. *The Holy Spirit and the Sacraments.*

This Divine Personal Worker makes gracious use of

¹ We render literally.

the holy Sacraments "to work invisibly in us, and to quicken, and to strengthen and confirm," our faith in God by them. But never is He bound to them as His only ways and means of infusing heavenly grace. Taking Holy Scripture as a whole, we may confidently say that His great method of effecting our union with Christ in its deepest sense is by His "opening the heart" (Acts xvi. 14) to receive Christ in living faith as Lord and Saviour. Then He uses the Divine Ordinances as "supplements" to the Divine Word. He makes them His "means" for the certification of our union, and so for the development of its blessings to the believing heart.

§ 16. *Summary.*

In view of these thoughts we may say that the holy Sacraments have, as their work, not the pouring in of Divine life, as if they were pipes, but the confirming the covenant promise, and our possession of it, as Seals. They do not create; they seal.

Such was the maturest view of the Sacraments held by those who framed our Offices of Baptism and Communion. It is explained with great fulness and clearness by H. Bullinger, in his doctrinal sermons called *Decades*, which were made a text-book for clerical study by Convocation in Elizabeth's reign, and are printed in the Parker Society's series of English Reformation works.

CHAPTER V

HOLY BAPTISM

§ 1. *The word "Baptism."*

THE word "Baptism" is Greek, and means Washing. To "dip" or "*immerse*," is not a necessary, though it is a frequent, meaning of the word. For instance, in Luke xi. 38, the Pharisee wonders that our Lord had not "been baptized" (literally) before the meal. But the Jews did not immerse themselves before meals; they washed their hands by having water poured on them. No doubt Baptism was very often by immersion, and immersion has an important symbolism in it, for it signifies the burial of the old life and the rising of the new. But the word "Baptism" does not necessitate immersion, nor does the holy Rite demand literal immersion for its symbolical value. A *ceremonial washing with water* is the essential thing.¹

§ 2. *Baptism before Christ's Ministry.*

Baptism, of some sort, was a Jewish rite before our Lord's time, and was probably used in the admission of proselytes to the Jewish Church. If our authorities are right, the proselyte *and his family* (regarded as united to him for covenant purposes) were baptized. But only John's baptism is mentioned in the New Testament before our Lord's. John, divinely commissioned, received the awakened and penitent people at the Jordan, and there gave them

¹ Meanwhile the English Church fully *allows*, and even *prefers*, immersion where practically desirable. See the Rubrics.

"baptism of repentance for remission of sins" (Mark i. 4). He washed them with water, to embody and publish, so to speak, the fact of their turning from the pollution of sin, and to signify and seal God's promise to put away, for true penitents, the guilt of sin. John's baptism was a "baptism of repentance," not because the Rite gave it, but because it set forth and sealed its blessings. Compare Titus iii. 5, where Christian baptism is called "*the washing, or bathing, of regeneration*"; not necessarily "*the washing which causes regeneration*," but the washing which signifies and seals it.

§ 3. *Baptism and the New Covenant.*

We have seen already that Christian Baptism is an ordinance of the New Covenant. It is the ordinance of entrance into covenant. The man is "baptized *into* the name of the Father, Son, and Holy Ghost" (Matt. xxviii. 19). Referring to former pages, we may simply say here that it formally "initiates" the receiver of it (supposing him or her to be the *right* receiver, *entitled* to take the title-deed) into the new, better, everlasting Covenant, which has for its blessings "pardon, and holiness, and heaven."

It does this after the manner of a rite. That is, it does it formally, ceremonially; it sets forth; it embodies, publishes, seals, guarantees. It "gives" new birth, new life, forgiveness, the Spirit, grace, glory. But it "gives" as a deed gives, not as an electric wire gives. It gives title; it "conveys" to the right recipient such possession as now, after "conveyance," only demands his actual entering and using to be complete. Its giving is of a secondary sort; it is the confirmation of gifts which, in the deepest respect, come really straight from God to faith.

§ 4. *Its place in the New Testament not primary.*

This we are bound to say, in view of the position which Baptism occupies in the New Testament. It has a

great place in joining man to Christ, but not the greatest place. Christ, in the New Testament, is savingly "applied" to man in the inmost reality, not by any rite, but by the inward working of the Holy Ghost, resulting on man's part in faith, that is, in trustful acceptance of Christ. "With the heart man believeth unto salvation" (Rom. x. 10). "Whosoever believeth that Jesus is the Christ is born of God" (1 John v. 1). Such words may be multiplied very largely from the Scriptures. Beside them must be placed the passages which emphasize Baptism, such as Galatians iii. 27: "As many of you as were baptized into Christ have put on Christ"; and Acts xxii. 16: "Arise and be baptized, and wash away thy sins"; and many more. But if the Scriptures are carefully compared, it will be found that these latter passages are not nearly so numerous as those which emphasize faith. Nor are they so central and weighty, so to speak, as those others. They follow rather than lead. They are to be explained by the promises to faith, not the promises to faith by them. This means that when they speak of the Divine Ordinance as "washing away sin," "saving us," and the like, they speak thus in some sense which leaves *untouched* all the promises to the simplest and directest faith. And such a sense we have when we understand Baptism as the covenant Seal, not as the pipe or conduit through which the blessing literally comes. A seal on a deed does not come between the will of the giver of an estate and the will of the receiver. It attests and affirms the transaction. It is not the giving. It is not the taking. It is not the gift. It embodies the mental facts. It confirms the actual possession. Even so the right receiver of Baptism receives a gift—eternal life, direct from God, by the grace of the Holy Ghost, through faith. His Baptism is "the sure witness and effectual sign" of this. *In that sense*, but not in another, he "has" his gift in Baptism and by Baptism.

§ 5. "*Application of the Incarnation.*"

Not seldom now we are taught that salvation (of the Church and of the individual) comes "through and by the Incarnation, applied to the individual soul," in the first instance, "by Baptism." Compared with Holy Scripture, such statements are true or not, according to the explanation given to the words "*by the Incarnation,*" and "*applied.*" If "the Incarnation" in such a sentence means practically the Lord's taking our Nature *and doing His redeeming work of atoning Sacrifice in it for us*, this is Scriptural. But Scripture *never* represents us as saved by "the Incarnation" alone, taken apart from the atoning merits of the Incarnate Saviour crucified for us sinners. And if the word "applied" means "applied as a seal applies," sealed as a covenant promise and gift, given in title, to be claimed by faith, this is Scriptural. But Scripture, as we read its doctrine of faith, faith in the personal Redeemer, in His work, does not teach us that the holy rite "applies" Christ and His blessings to us with a sort of electric contact (if the word may be again allowed). The contact of us and Christ is effected by the Spirit of the Lord, and by the faith which is the gift of God. And the blessing is not "the infusion of a Divine Humanity," but spiritual union with Christ in His whole Person and whole saving work.

§ 6. *Recipients of Baptism : The Adult.*

Who are the proper recipients of holy Baptism? In the first instance, strictly and properly, sinful men consciously believing in our Lord Jesus Christ. This appears amply from the New Testament. "He that believeth and is baptized shall be saved" (Acts xvi. 16). In the Acts, no instance of baptism is given *for certain* where the person did not profess faith. For though the "households" (e.g. Acts xvi. 15, 33) *may have* included infants, we cannot be sure of it.

This is a most important point. Our Baptist brethren, we all know, make much of it. And they are right to call attention to it. It is indeed a fact, and a momentous one. And all the teachings about Baptism in the New Testament must be read in remembrance of this fact. "*We must study the terms used in the New Testament about Baptism first and foremost in the case of the adult, if we would understand it at all.*"

§ 7. *Medieval teaching on this point.*

As a fact, this has been done very largely in the Church in all ages. It was so even in the Middle Ages, where the principle was less likely to be remembered, because the great teachers then used to appeal less than they should to the Scriptures, and more to the writings of "the Fathers." Lombard is a representative medieval teacher; he wrote in the twelfth century. In his discussion of Baptism the adult is considered as the ideal candidate for Baptism. He is supposed to come to the rite as already penitent and believing; and his Baptism does him good because he is such. It does not give him repentance and faith. It does not give him, in the deepest sense, new life. For he must have the beginnings of it, at least, before he comes, or he would not be repenting or believing. And if he is not repenting and believing, he is a *fictus*, i.e. a feigned, unreal applicant; and then he gets no blessing. He will get it afterwards, through that Baptism, if he repents and believes. But he does not get it *then*.

§ 8. *English teaching on this point.*

Our own Church follows the same order of statement; it considers the adult first. The Article (XXVII.) on Baptism does so, for it assumes that *faith* is already in the candidate: "Baptism . . . is a sign¹ of Regeneration, or New Birth, whereby, as by an instrument, they that receive Baptism

¹ See above, p. 91.

rightly¹ are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; *faith is confirmed, and grace increased*" (note the words) "by virtue of prayer unto God." Again, see the Catechism: "What is required of *persons to be baptized?*" "*Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.*"

The candidate is thus supposed to come with his eyes open to the promises of the New and better Covenant, and resting on them in faith. He comes to receive the Covenant's seal, to be by it "initiated," in the Lord's Ceremony, into avowed and certified covenant membership. He is baptized as a penitent believer. So he has closed with the Covenant. So he has full title to take his title-deeds.

§ 9. *The case of Infants.*

"Why then are infants baptized?" The question rises at once, as soon as we see that Baptism has first to be thought of as given to adults. We are easily led to forget it by the fact that in almost all Christian communities Baptism is given to infants. For when Infant Baptism is the regular use, then of course, as almost all persons are baptized as infants, the sight of an adult baptism is the rare exception. We are tempted then to ask rather, "Why are *adults* baptized?" We are apt then to think that *Infant* Baptism is the true first type in which to study the rite and the blessing of Baptism.

But, as we see, our Church takes the other line. It looks first at the adult. Not till then does it ask, "Why then are infants baptized?" The question arises from a sense of difficulty in their case. And the difficulty, according to the Catechism, is this, that *they* "cannot perform" repentance and faith "by reason of their tender age." So how can

¹ *Recte*, under right conditions.

they have right to take the title-deeds of the Covenant? How can they be lawful receivers of them?

§ 10. *The Catechism on this point.*

The answer given by the Church, as we all know, is this: "Because they promise them both" (*i.e.* because they promise both to repent and to believe) "by their sureties; which promise, when they come to age, themselves are bound to perform." In other words, at the baptism of infants, it is taken for granted, in a solemn and significant way, that they, being the creatures of God, and being sinners, will turn to Him and accept Him in Christ, when made aware of their need, and His claim, and His redemption. To their own infinite benefit they will, when capable of doing it, come in faith as sinners to their Saviour and King. Their "sureties" promise this in their name. Of course this "promise" is understood in a possible and practical sense. No human being can absolutely promise for another's soul. What then do the "sureties," or sponsors, practically do? They (1) represent the Christian Church as bringing the child to God for solemn admission to membership. And (2) they represent the child, and they undertake so to care for and influence the young life that, under God's blessing, *it shall* be drawn to repent and believe.

§ 11. *What it does not say.*

Here observe what the Catechism, in answering its own question, does *not* say. It does *not* say that infants are baptized "because they do not resist the grace of God." That answer *was* given in the Middle Ages, and is now given by the Church of Rome, and by some teachers among us. But it is nowhere given by the Church of England's own voice; nor is it anywhere given in Holy Scripture. It is a theory of human thought. Our Church's own answer, let us remember, is quite different. As we have seen, it is

this: "Because they promise, and are bound, to repent and to believe, when they come to age to do so."

§ 12. *Application of this to the Service.*

This is most important as explaining the thought and meaning of the Infant Baptismal Service. That service contains the strongest assertions of the reception, then and there, by the baptized little one, of all the blessings of the Covenant: new birth, pardon, the Spirit's power for holiness, and glory in prospect. To understand this aright we remember the principle of the Catechism. The infant is dealt with as, so to speak, *an adult by anticipation*. The service takes the child as, by anticipation, already penitent and believing. It is treated as, by anticipation, already an enquirer after God and His truth, already a convert, already a believer. The service rises, as it were, above the limits of time. The future is to it as the present. It gives to this young receiver the seal of the Covenant; and in that sense it gives him the Covenant and its blessings. But how does it give them? In the deepest and most real aspect, *by anticipation*. It gives them in title, to be claimed in act "when the infant comes to age."

§ 13. *A Modern Legal Illustration.*

Here is a transaction which may be illustrated from human law. Lawyers have devised documents called "escrows." These are deeds of conveyance, which speak in the present tense, and do a present act of gift and transfer; but they carry with them a condition to be fulfilled before the effect is actualized. Till that condition is fulfilled the *present giving* does not become *actual possession*; the receiver of the title-deed does not actually *enter* on the property given in it. He has it in title, but he has it not yet in act and use. *He has something* (and a most important something) *at once*; let us remember this. He does not grasp a shadow. He receives a beneficial title, right, and pledge,

the possession of which very conceivably at once entitles him to special care, attention, and privilege. So the baptized infant is, at once and literally, in the sense of title, a member of the Church, "a member of Christ, a child of God, an inheritor of the kingdom of heaven." In the sense of title, *he is* at once "*regenerate.*" He receives at once, in that respect, the acceptance of an adopted child of God in Christ, and the new life, which is wrought in man by the Holy Ghost. But in the ordinary law of God's working, revealed in His word, these precious things, *in their actual possession*, await the humble claim of repentance and faith. So the infant who, in sacramental title, *is* born again still *needs to be* born again. He holds the deed; but he has to go to his property and live upon it. The deed will not house him nor feed him. He must personally enter upon the home and the field. He is *baptismally* regenerated. He needs none the less to be *actually* regenerated "by faith which is in Christ Jesus" (Gal. iii. 26).

§ 14. *Ussher's words on Infant Baptism.*

The great Archbishop Ussher, one of the most learned and saintly of all our Church teachers, writes thus: "All the promises of grace were in my Baptism estated upon me, and sealed up unto me, on God's part; but *then* I come to have the profit and benefit of them when I come to understand what grant God, in Baptism, hath sealed unto me, and actually to lay hold on it by faith."¹ These words, as a fact, exactly represent the maturest thought of the men who framed our public Baptismal Service.

§ 15. "*Is Regenerate.*"

This must be remembered when we seek to understand these solemn and precious words, "*This child is regenerate.*"² To explain them, *we must not lower the meaning of*

¹ *Body of Divinity*, chap. xlii.

² Words first inserted in our Service in 1552, when the Reformation

"Regeneration." In Holy Scripture the idea of "new birth," "new creation," and the like, is a high and holy one indeed. It does not mean merely a change of position; it means a new heart and right spirit wrought in us by the Holy Ghost. It does not mean merely a "seed of life," which may or may not grow up; it means actual holiness, in which "*all things are become new.*"¹ But if so, how "is" the little unconscious child "regenerate"? The answer is, that it is regenerate in Sacrament, in seal of Covenant, in most merciful and sure title; and that title only waits to be claimed, to be acted upon, and it will turn into a glorious reality.

§ 16. *The Infant dying.*

All this leaves untouched certain questions which lie outside it. One such question, deep and tender, is as to the mode of salvation of infants who die infants; for they, of course, must be without actual repentance and faith. This question the Church leaves wholly to the Lord. He knoweth, not we. He has *some* most gracious and effectual way of dealing with those dear souls in His Son our Redeemer; but He has not explained it in His Word. Our part is simple. We give the little ones the seal of His Covenant, not knowing whether they will die or live; and we leave them, in happy faith, to Him. But "*the things that are revealed* belong unto us, and to our children" (Deut. xxix. 29). And what God has revealed is His way of salvation in the case of human beings who live out human life, who *grow up to think and know.*

§ 17. *Grace in Infants.*

Again, there is another question. Cannot God begin theology had its way fully in the wording of our services. They are almost identical with phraseology used by Calvin in his *Catechism*.

¹ See the late Prof. Mozley's memorable book, *A Review of the Baptismal Controversy*.

His work of actual grace in earliest infancy? Taking the case of the infant who lives and grows up, cannot God begin the real regenerating work in the very beginning of their life? Here again "the secret things belong to Him." Only we have no reason to think that, as a fact, so far as we can trace facts by effects, He *does* give them spiritual reason before He gives them natural reason. There seems to be no evidence that He gives them faith in Him before they exercise any natural thought and trust. And meantime the question stands apart from that of Baptism. The question in Baptism is, What does He do and give, regularly, *in Baptism* as a covenant rite, not, What may He conceivably do in any way in an infant personality?

§ 18. *Infant Baptism: Its Warrants.*

Now, finally, *what ground have we in God's will and Word for all this practice of Infant Baptism? What right have we thus to "treat the infant as an adult"? What right have we to extend to the infant an ordinance which, as we have seen, we can understand fully only in the case of the adult receiver?*

§ 19. *The Baptist Position.*

Here is a great question indeed. Multitudes of earnest Christians, "Baptists"¹ notably, deny that we ought to do this at all. They point to the words (Mark xvi. 16), "He that (1) *believeth* and (2) *is baptized* shall be saved," and many like them. And they affirm that therefore no baptism is lawful which is not preceded by personal faith. Further, they ask, where is the Scriptural command to baptize infants? And further, where is the proof that such a

¹ The term is unfortunate however, like the term "Catholic" for Romanists, and "Unitarian" for those who deny the Godhead of Christ. True Protestants are also true "Catholics" in creed. True believers in Christ's Godhead fully hold the "Unity" of God. We who practise Infant Baptism give all honour to Baptism; so we too are "Baptists."

practice was observed in the earliest Christian history after the Apostles?

Let us be watchfully loving and candid in this discussion. Holy Scripture contains no positive special precept to baptize infants. And it is true that Infant Baptism is not explicitly mentioned in the Christian Church, after the Apostles' time, till nearly A.D. 200.¹ And faith, as we have seen, *has* a vital connexion with baptismal blessing. In view of all this, we have no right to call "Baptist" principles *heretical*, though we humbly believe them to be mistaken, and to be a loss.

§ 20. "*To thee and to thy seed.*"

But then, we have to reflect on one great and constant fact of Holy Scripture. God's Covenants of blessing tend continually to include, along with the actual "covenanters," their "*seed*" also. *So far as the nature of things allows*, the "*seed*," the children, go, in covenant, with the parents. So it was with Isaac. Abraham believed, and was circumcised, as an adult and conscious covenantor (Gen. xvii.). Then Isaac was born, Abraham's infant son. And Isaac, as an infant, eight days old, was circumcised (Gen. xxi. 4). Why was this done? It was because he was a covenantor's child. And it was in prospect of his being a believer in due time. Isaac, most certainly, had just as much need as his father ever had that God, in His grace, should "call" him, and that he should consciously obey that call "when he came of age." But already, at birth, he was not a *mere outsider* to the promise; he was the covenantor's "*seed*." So he received the covenant seal, though that seal, in its inmost reality, and in its original idea, was given to *set the seal upon existing faith* (see Rom. iv. 11). And for ever afterwards Hebrew infants were so treated. Being born within the

¹ By Tertullian, who (on strange and unsound grounds) censures it. It was evidently a widely established practice in his day.

community of faith and promise, they were regarded, *so far as possible*, as already members. And so they received the seal of membership and Covenant.

§ 21. *The "seed" of the Church.*

Is there any likeness to this in the Christian Church? There is. In a more general way, we see the principle suggested when we see our Lord's solemn and emphatic welcome to little children, to which our Church refers in her Service of Infant Baptism. We see it again when, at Pentecost, St. Peter says (Acts ii. 39), "The promise is unto you and unto your children." We see it in the *silence* of the New Testament; for the Apostles nowhere bid Christian parents *train* their children, or *teach* them, in order to baptism. Rather, they seem to take the membership of the children for granted (see Eph. vi. 1-4). But we see our principle most clearly in the remarkable words of 1 Corinthians vii. 14: "*Now are your children holy.*" The "holiness" there alluded to cannot possibly mean the holiness of personal conversion and faith; for that is not in point in the passage. The Apostle is speaking there of birth and parentage alone. He says, in effect, that to be the child of a Christian parent, the child of a member of the Church of Christ, is to be in some sense "holy." The "holiness" so acquired is the holiness of a covenanter's child, as such. It is an inherited connexion with the Covenant, antecedent to actual "possession of our possessions." But if the child is thus "holy" in the sense of the Covenant, why not give it the only known sign and seal of admission to the covenant position? It is, in the hereditary sense, a Christian. Give it the Christian's seal, to be used *h* after in Christian faith.

If Infant Baptism is unlawful in the Christian Church, it would seem that the children of the members of the Christian Covenant can have, as being such, no covenant membership.

For if they have, it is not credible that they should be actually *forbidden* to receive the covenant seal.

§ 22. *Practical Problems.*

We will not discuss here at length the grave questions of *practice* in the matter of Infant Baptism. It is a solemn, anxious problem, where the pastor has to deal with the child of baptized but ungodly parents. He is almost forced to ask, Can *these* be "the seed" of the Covenant? But it is fair at least to say that if God did not limit the seal of circumcision to the children of *holy* Israelites,¹ *true* "children of Abraham," He will not limit more narrowly now the seal of Baptism. Surely, in benignant grace, He will welcome to the "ordinance of entrance" those whose title is ever so little, if only it is something. The baptized infant of the least pious family may hereafter be brought to the brightest personal faith. Then to that believing soul the Seal of the Covenant, received in infancy, will be precious. He was the child of covenanters, though they were, on their own part, unfaithful. And his Lord's covenant seal shall not be the less powerful in itself for the unworthiness of those who were the occasion for giving it. The sacramental seal shall "work invisibly in him" as he uses it in the soul. It shall "not only quicken, but also strengthen and confirm his faith in Him."

§ 23. *Look through the Rite to the Blessing.*

One word in conclusion. As we ponder the great gift of holy Baptism, let us remember again what we saw above²—that in our thoughts about a Sacrament we should always look through it, and in a sense away from it, to the Blessing with which it is connected. From the Seal look to the Deed, and study it. From the Deed go to the Property,

¹ We should never forget that circumcision sealed not only temporal but *spiritual* promises. So that this fact has a real weight here.

² Page 92.

and enjoy it. Baptized Christian, do not only discuss Baptism. It is the Seal of God for you. Then humbly *claim*, under it, "all the promises of God made to you in that Sacrament." Go, now and always, and, in the simplicity of spiritual faith, *claim* Remission of sins, and the Spirit of Adoption, and "power and strength to have victory and to triumph" over sin. *Claim* Union with Christ. *Claim* Grace now and to the end. And then *claim* "the liberty of the glory of the children of God" (Rom. viii. 21) in a bright eternity.

§ 24. *Some other Aspects of Baptism.*

We have examined the work of holy Baptism here almost entirely in its highest aspect, as the covenanting Rite in which the Lord of the New Covenant, through His Church, seals its blessings to the candidate for entrance; to covenanters and to their seed. But let us not forget other aspects of Baptism, lower but true and sacred aspects. Baptism is an occasion, of course, of Self-dedication, and, in the case of Infant Baptism, of the dedication of the infant to the Lord by those who bring it. Baptism is, in idea, *the* great occasion of the Confession of Christ; and this needs specially to be remembered where Infant Baptism is habitual, because this side of its significance is then less obvious. To the adult candidate in India, Baptism is at this day *the* crucial matter when not only faith but *confession of faith* is in question. Lastly, in the words of the Baptismal Service, "Baptism *doth represent* (embody and symbolize) unto us our profession, which is, to follow the example of our Saviour Christ; that, as He died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

CHAPTER VI

THE HOLY COMMUNION

§ 1. *The Articles quoted.*

LET us recite Article XXVIII. :
“The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another;¹ but rather it is a Sacrament of our Redemption by Christ’s Death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

“Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

“The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper is Faith.

“The Sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up, or worshipped.”

Add to these the words of Articles XXIX. and XXXI. :

“The wicked, and such as be void of a lively (living)

¹ Observe these words. The Article does not say that *it is not this*, only that it has also a *more distinctive* work to do, and one more direct from God. But this simpler aspect is in itself inestimably important. God help all communicants to realize it.

faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather, to their condemnation, do eat and drink the Sign or Sacrament of so great a Thing."

"The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

§ 2. *The Catechism quoted.*

Add the words of the Catechism:

"Q. Why was the Sacrament of the Lord's Supper ordained?

"A. For the continual remembrance¹ of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby.

"Q. What is the outward part or sign in the Lord's Supper?

"A. Bread and wine, which the Lord hath commanded to be received.

"Q. What is the inward part, or thing signified?

"A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

"Q. What are the benefits whereof we are partakers thereby?

"A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

¹ See further, below, p. 124. -

"Q. What is required of them who come to the Lord's Supper?

"A. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men."

§ 3. *Sacredness of the Subject.*

With these utterances of the Church of England we approach that sacred and wonderful subject, the Holy Supper of our Lord Jesus Christ; the Holy Communion of His blessed Body and Blood; the Eucharist, or "Thanksgiving," of us His people; the Sacrament of our Redemption by His Death.

One painful fact meets us by the way. The Lord's Feast has been the subject of singularly continued and varied discussions and differences among Christians. And those discussions are active and urgent in our own day and in our own Church, so that thoughtful Christians are compelled to face the fact of them, and to think about them. God help them always to do so in truth and in love; and let them see that they never forget the preciousness of the Ordinance in discussions about its nature.

§ 4. *Statement of certain views: Rome.*

Now first we will state, briefly and temperately, certain main teachings about the nature and work of the Holy Communion which are *not* the view commended to us by the Church of England.

It is held by the Church of Rome that the Holy Communion¹ is the occasion of a mighty miracle, wrought by

¹ Commonly called "*the Mass*" in that Church. The word is derived from "*Missa*" ("*Dismissal*"). It originally meant simply the Service performed when all non-communicants *had been dismissed*.

Divine power, on and in the Elements. This is called "Transubstantiation." The word practically means, "Change of Being." Rome holds that at the consecrating words, although no change *in appearance* takes place in the Elements, there is an instant change *in being*. What was bread becomes now the very Body of our Lord, the very Body which He took of His mother, and carried to the throne. What was wine becomes now His very Blood. It is no mere figure, symbol, representation, equivalent. In the strictest reality (according to Rome), the bread and wine are gone, and the Body and Blood of Jesus Christ are there. The senses say, *no*. But faith says, *yes*. For Christ said, "This is My Body"; "This is My Blood." And further (it is argued), the sacred constitution of our Lord Jesus Christ, God and Man, is indissoluble. So not only, in this change of Being, is *His Body* now where the bread was before, and *His Blood* now where the wine was before, but His Human Soul and Spirit, and also His blessed Deity, are now with the Body and with the Blood. They are *so* with them that what was the Bread and the Wine is now, in every particle of each, the whole Christ. And all this is supposed to be true, quite *apart* from the faith or unbelief of communicants, and indeed *apart* from *communion* at all. This strange doctrine was approached and developed through long periods. But it was first pronounced an article of faith, necessary to Christian orthodoxy and safety, in 1215.

§ 5. *Another view : Augmentation.*

There is another view, held from a much earlier time, but especially developed in the eighth century.¹ It has been called the Theory of Augmentation. It holds that, at the Holy Communion, by consecration, the Elements do not indeed cease to be bread and wine. But they are, as it were, added to our Lord's glorified Body, as food is added to our bodies, and becomes part of them. Thus the Elements

¹ By St. John of Damascus.

become so many additions to Christ's Body and Blood, in a sense mysterious, but not merely figurative. And in that sense they *are* Christ's Body and Blood. This view, no doubt, led up to Transubstantiation. But Transubstantiation goes far beyond it, and it would not now be allowed in the Church of Rome.¹

§ 6. *Another view : Consubstantiation.*

Another view was taught by Luther, and is akin to this last. It is known by us, though not by the Lutherans, as Consubstantiation. According to it, the glorified Body of Christ is "in, with, or under the consecrated bread." The bread is still there, and is in itself unaltered. But it is accompanied, after consecration, by the very Thing which it signifies.²

§ 7. *Another view.*

A similar view, widely held and taught now in our own Church, is that the Elements, on consecration, "have under their form the presence of the glorified Body of Christ." That Presence is such that He is to be adored as in the Elements. He is to be adored with a worship directed towards them as His veils.

§ 8. *The doctrine of the "Real Presence."*

One important belief or principle is connected, more or less, with all these teachings. It is what is called, theologically "*the Real Presence.*" In strictness, that phrase historically means not the Lord's presence by His Holy Spirit, and with distinctive blessing, with the faithful communicant using His ordinance; as to *that*, we are all agreed. In Roman and kindred theology, "Real Presence" means a presence of the *Res Sacramenti*, i.e. the "Thing" which is expressed by the Sacrament or "Sign." The "*Res*" of the

¹ See *The Doctrine of the Lord's Supper*, by the Rev. N. Dimock.

² Luther did not teach Eucharistic Adoration. Lutherans regard the Presence as lasting only during the use of the Sacrament.

Lord's Supper is the Lord's true Body and Blood. So the "*Re-al* Presence" is (according to this theory) the true, actual, non-figurative Body and Blood of Christ; in, with, or under, the consecrated Elements. It is called Objective, *i.e.*, independent of the worshipper's faith, and of his reception of the Elements. Practically, it is a Presence which would be more visible but not more literal if we *saw* our Lord locally seated, or standing, or laid, upon the Holy Table. And it is held that one great purpose of the Rite of the Holy Eucharist is to effect this Real Presence for the benefit of the Church.

§ 9. *The Sacrificial view.*

When we put together the views stated above in § 4 and § 8, we find further that another noteworthy belief or principle springs out of them. It is that the Service of the Holy Communion is a Sacrifice to God, which in some true sense propitiates Him, or procures His favour, for us sinners in His Church. The true Body, the true Blood, the true and whole Christ, will be (in this view) not only present there on consecration. The ministrant priest, in the ritual, offers them, offers Him, to God, that such offering may procure favour and grace for men. This offering is viewed as, in some sense, part and parcel of the offered Sacrifice of the Cross. It is viewed as a propitiatory act, real and valid,—an act which is most important (to say the least) for the acceptance and life of the Church, and which has power to bring blessing not only to living but to departed Christians also. It is a genuine offering, as at the Throne of God, of the Blessed Victim of Calvary, "*really present*," on the "*altar*" of the Eucharist, there and then.

§ 10. *Infusion of the Glorified Manhood.*

Along with these beliefs as a fact, but in thought separate from them, goes another. It is widely held that *in communicating*, in the actual reception of the consecrated

Elements, the communicant takes into his being the "real" Body and Blood of Christ, or, as it is frequently expressed, the glorified Humanity of our Lord. In, with, or under the Elements (in this view) he receives into himself "really," not figuratively, Christ's Manhood. The Incarnation is (if we may say it with reverence) thus, as it were, infused into the communicant. A New Humanity, which is to come out in the life of glory, is thus deposited and built up in the man by successive gifts of the "real" Manhood of the glorified Christ. It is thus that union with the Head is imparted to the member, and increased in him. This gift of infusion is regarded as what is meant specially by "*grace*." According to this view the holy Eucharist is, to the baptized Christian, eminently *the* "means," or appointed medium, "of grace."¹ Spiritual exercises, such as prayer, fasting, meditation, are regarded by these teachers as "occasions" of grace, not means. They stir grace up, but do not give it.

It is our earnest wish not to misrepresent. We aim to state clearly and candidly views which we do not think to be those of the Church of England, nor of Holy Scripture. We pray God to keep human hostility and unfairness out of our thoughts about them. But it is important that somehow they should be stated, and then compared with the utterances of the English Church.

§ 11. *Doctrine of the Church of England.*

We have already quoted the doctrine of the Church, as expressed in the Articles and the Catechism. The Church expressly negatives Transubstantiation. It also expressly negatives the teaching of a Sacrifice in the Holy Communion, in any propitiatory, or favour-winning, sense of the word sacrifice. In the Catechism the Church discountsenances the teaching that the Elements are a "memorial sacrifice," such as to bring our Lord's great sacrifice *into*

¹ See above, p. 95.

His Father's remembrance. This appears from the words, ("It was ordained") "for a continual remembrance of the Sacrifice of the Death of Christ, *and of the benefits which we receive thereby.*" Such words cannot be applied naturally to a memorial *before God*. We, not He, need to "remember the benefits which we receive by the Sacrifice of the Death of Christ." Yet, again, the Church expressly says (Art. xxix.) that only those who have "a lively faith" are "*in any wise*" "partakers of Christ" in the Holy Communion. They receive the Bread and Wine which are called His Body and His Blood, but they do not receive the true Body and the true Blood.

Lastly, remember the words of the rubrical Declaration at the end of the Communion Office: "The Sacramental Bread and Wine remain still in their very (true) natural substances, and therefore may not be adored: . . . and the natural (*i.e.*, non-figurative) Body and Blood of our Saviour Christ are in heaven, *and not here.*"

§ 12. *Testimony of Martyred Churchmen.*

These words of our Church have been enforced by the witness of deeds. The leaders of the English Reformation not only spoke in this sense in all their latest and maturest writings; they suffered for so speaking. Bishops Ridley and Latimer, for example, were tried for their lives on the Doctrine of the Lord's Supper. It is not too much to say that they were burned to ashes as heretics expressly because they refused to abjure the doctrine stated in the Articles and in the rubrical Declaration quoted above. They had arrived at those convictions slowly, having once firmly held Transubstantiation and the Sacrifice of the Mass. But the study of Holy Scripture, and of the earlier writers of the Church of Christ, led them to another view. They saw in those theories not only a grave mistake but a deep practical injury to the glory of Christ in His finished Work

and His spiritual Presence. So they died the most awful of deaths, because, in Ridley's noble words, they could not "be unfaithful to God's known truth."

§ 13. *Our Positive Doctrine : Jewel's words.*

Their convictions were no mere negatives. As to the positive truth which they held, hear it in the words of one of their greatest immediate successors, John Jewel, Bishop of Salisbury, author of *The Apology of the Church of England*, a book which was adopted by Convocation in Elizabeth's reign as a public statement of our doctrine. The Bishop writes: "We affirm that bread and wine are holy and heavenly mysteries of the Body and Blood of Christ, and that by them Christ Himself, being the true Bread of eternal life, is so presently ¹ given unto us, as that by faith we verily receive His Body and Blood. Yet we say not this so, as though we thought that the nature and substance of the Bread and Wine is clearly changed and goeth to nothing; as many have dreamed in these latter times, which yet could never agree among themselves of this their dream. . . . And in speaking thus we mean not to abuse the Lord's Supper, that it is but a cold ceremony, and nothing [is] to be wrought therein. . . . For we affirm that Christ doth truly and presently give His own Self in His Sacraments; in Baptism, that we may put Him on; and in His Supper, that we may eat Him by faith and spirit, and may have everlasting life by His Cross and Blood. And we say not this is done slightly and coldly, but effectually and truly. For although we do not touch the Body of Christ with teeth and mouth, yet we hold Him fast and eat Him by faith, by understanding, and by the Spirit. And it is no vain faith which doth comprehend (grasp) Christ; and *that* is not received with cold devotion that is received with understanding, with faith, and with spirit. For Christ

¹ *i.e.*, in true presence (of spiritual blessing).

Himself altogether is so offered and given us in these mysteries that we may certainly know we be flesh of His flesh, and bone of His bones; and that Christ 'continueth in us, and we in Him.' And, therefore, in celebrating these mysteries the people are to good purpose exhorted, before they come to receive the Holy Communion, to 'lift up their hearts,' and to direct their minds heavenward; because He is there, by whom we must be full fed and live."¹

§ 14. *The Appeal to Scripture.*

But the true Churchman, remembering his Sixth Article, will, above all, ask what Holy Scripture says on this great subject. Here, in a very brief way, we suggest lines of Scriptural enquiry about it. They must be worked out by the earnest Christian for himself.

What are our Scripture authorities on the doctrine of the Holy Communion? Above all, the four Narratives of the Institution: Matt. xxvi., Mark xiv., Luke xxii., 1 Cor. xi. 17-25. Then, besides, we have two important doctrinal passages: 1 Cor. x. 16-21; 1 Cor. xi. 26-29.

§ 15. *John vi. not to the purpose.*

It may be asked, Must we not include also John vi.? We answer that John vi. contains a Divine Discourse (vers. 27-58) full of the saving facts and truths to which the Holy Communion points, and full of the promises which it seals. But it is not therefore a discourse upon the Holy Communion. It was spoken at least a year before the Ordinance was instituted. And it speaks of an "eating" and a "drinking" which necessarily and always bring eternal life and a blessed resurrection, and without which there is "no life." This cannot be said of the Holy Communion, without reserves and exceptions which would quite change the tone of the discourse. Accordingly, in the history of the Church, while

¹ *Apology*, Part ii.

most of the great teachers have *applied the chapter to the Holy Supper*, comparatively few have *explained it of the Supper*. Nay, even some Roman Catholics have expressly said that it does not even apply to the Supper at all, but deals wholly with the spiritual reception of Christ by faith alone. As a fact, the Divine Discourse and the holy Ordinance both point, each in its own way, to the same Object: Christ Incarnate and Sacrificed, our Life and Food. But that is not to say that the Discourse points to the Ordinance as its proper subject. We therefore do not include it as a direct and decisive instruction on the reception of the Holy Communion, though no Scripture is more appropriate for meditation at Communion times. (See further, p. 124.)

§ 16. *The Holy Communion and Christ's Death.*

From the unquestioned Scriptures above referred to, we gather one supremely important fact. It is that the Ordinance stands in the closest and most significant connexion with the Lord's *Death*. The Bread "is" His Body, not under *any* aspect, but as "*given*," as yielded up in sacrifice, "for us." It is therefore significantly "*broken*." And the Wine is His Blood, not under *any* aspect, but as "*shed*," "shed for us," as "*the Blood of the Covenant*." It is therefore significantly *poured out*.

§ 17. *Importance of the expression, "This is."*

This fact calls for most careful notice. The Bread "is" the Body regarded *as slain*. The Wine "is" the Blood regarded *as shed*. In the record of our Lord's Institution, not only by His words, but by His acts, He *separated the Bread from the Wine*, in blessing and in distribution. And separation is the symbol of Death. Separated, they picture the state, not of Christ's glorified Life but of His atoning Death. They set the Lord before us as when He was crucified and slain, when He had said on the Cross, "It is finished." What

follows from this, as to the meaning of "This is My Body," "This is My Blood"? It follows that the meaning cannot be literal or miraculous. For the death-state of Christ is over for ever. The Body is no longer "as slain," nor the Blood "as shed." So the elements "are" the slain Body and shed Blood, not literally nor miraculously, but representatively, spiritually. They are equivalents and guarantees to faith of the finished and offered Sacrifice. They are our title-deeds of the peace and life we possess through the crucified Body and shed Blood of the great Sacrifice. And in this sense they are the nutriment of our spiritual life. See p. 237.

§ 18. *Meaning of the words, "is given," "is shed."*

Would that this had been clearly seen and remembered in discussions on the Holy Communion, and especially in discussions of the words, "*This is My Body*," "*This is My Blood*." It came too readily to be thought that submissive faith demanded (what was supposed to be) a *literal* interpretation of just those two sets of four words. But let *the whole utterance* of the Lord be remembered, and it is not so. Let the whole symbolism of the Supper be observed, and it is not so. What was thought to be the "literal" interpretation will then be seen to fall of itself. What did the Lord say? "*This is My Body which is being given*"; "*This is My Blood which is being shed*." What did the Lord do? He kept the Bread apart, and the Wine apart, as in sign of Death. Literally, the Body was given and the Blood shed eighteen centuries ago, once and for ever. Literally, therefore, the Body once given, and the Blood once shed, *cannot be going through this process now*. This has ceased for ever. There is no need then to suppose a miracle. We are not asked to believe that at the Lord's Supper *the impossible* is actual. The "is" calls for another interpretation, as simple as it is Divine. It denotes not change but equivalence, representation, title-deed.

§ 19. "*On a Dying Christ we feed.*"

So the immediate truth and "food" of the Holy Communion to faith is not Christ Glorified, but Christ Crucified; not Christ Living, but Christ Slain. Faith goes on at once to claim and enjoy all the blessings of His Life. It claims and enjoys His Mediation, His Indwelling, His Coming again. But it does all this on *the one ground of the finished work of Calvary*. The Ordinance is, in itself, "a Sacrament of our Redemption by Christ's Death" (Art. XXVIII.). "The Body and Blood of Christ" in it mean Christ Crucified, Christ Atoning, "Christ our Passover." To "feed on the Body and the Blood" is to "feed on" Christ Crucified, "in the heart, by faith, with thanksgiving." To be "strengthened and refreshed by the Body and the Blood" is to be strengthened and refreshed by union with Christ in His blessed Death for us, "with understanding, with faith, with spirit." The thought is not of an infusion of the glorified Humanity. It is of saving union and communion with the Lamb of the Sacrifice. It is plain, in this connexion, that the holy Cup is a vital and essential part of the Ordinance. Representatively, it "is" nothing less than the Blood of the Cross. "This cup is the New Covenant in My Blood."

§ 20. *Sacrifice.* "*Do this in remembrance of Me.*"

Has the Holy Communion a Sacrificial aspect? Yes; for it is the most sacred of all occasions for the two sacrifices which the Christian and the Church can offer. The one is "the sacrifice of praise and thanksgiving," "that is, the fruit of our lips giving thanks to His name" (Heb. xiii. 15). The other is the "sacrifice of ourselves, our souls and bodies" (see Rom. xii. 1), in view of the mighty "mercies of God." And that sacrifice carries with it, of course, our alms and "oblations or offerings," i.e. our gifts for the needy, and for the work of God, which we present in the "offertory."

But is the Holy Communion itself a sacrifice, in the sense

that in it the Church re-offers the Christ to His Father, in a way at all resembling, or continuing, the great Sacrifice of Atonement? We answer as earnestly as possible, no. The thought is not countenanced by Holy Scripture. There are, indeed, certain passages often quoted in its favour; they are quoted, but without adequate ground. One is: "*Do this in remembrance of Me.*" It is said that this should be rendered, "*Offer this as My memorial-sacrifice.*" But the Greek words quite refuse to bear this strain. The Greek word rendered "*do*" is exactly as simple and elastic as our word "*do*." Like it, it may mean, in a clear context, "*do a sacrifice*"; but it wants a clear context to give it the meaning. And, as a fact, it is *never* (unless here) in the New Testament, used in a sacrificial context. Again the word rendered "*remembrance*" is never for certain used in the Greek of the Scriptures for a sacrificial "*memorial*"; Levit. xxiv. 7 is the one very doubtful exception. The word denotes "*recollection*," that is, here, the Christian's believing recollection of his dying Lord. It is remarkable that the early Christian writers, with one very doubtful exception,¹ do not find the meaning "*offer*" and "*memorial*" in the words; they explain them simply in the sense in which our English Bible renders them.

§ 21. "*Shewing the Lord's Death.*"

Again, 1 Cor. xi. 25, 26 is used to support the doctrine of a "*memorial-sacrifice.*" But observe St. Paul's line of thought and its connexion. "*For . . . ye do shew (lit., 'announce,' 'report')* the Lord's death." What does the word "*for*" refer to? To the words just previous, "*Do this in remembrance of Me.*" Those words therefore

¹ Justin Martyr. Dr. Plummer (*Expositor*, vol. vii.) has lately given good reason for thinking that even Justin did not interpret the Lord's words as referring to any offering of sacrifice. As a "*High Churchman*" he protests against the use of the words "*Do this, etc.*," holding this argument for the sacrificial theory to be an unsound one.

settle the reference of "shewing forth the death." And we have just explained that the "remembrance" means the solemn "recollection of our Lord." So to "shew" His Death is solemnly and in His Name to *tell ourselves and one another*, in and by His Ordinance, that He died for us.

§ 22. "*We have an altar.*"

Again, Heb. xiii. 10 is quoted: "We have an altar," and therefore a sacrifice upon it. But in that passage, if *the context is noted*, it will be seen that the Epistle does not refer to the Holy Table, which is never elsewhere in Scripture, and never in the Prayer-Book, called an altar;¹ but that it refers either to the Cross itself, on which the Lord suffered "without the gate" (ver. 12), or, more consistently with the argument, to the Hebrew ritual used on the Atonement Day (ver. 11). On that day (Lev. xvi. 27) the victim was wholly "burnt outside the camp," not eaten even by the priests. And so it typified (ver. 12, etc.) the Lord's own Sacrifice "without the gate."

§ 23. *Our High Priest.*

Meanwhile the whole reasoning of the Epistle to the Hebrews goes to show that both Sacrifice *and also Offering*, or presentation of Sacrifice for our salvation, are for ever over. We have a great High Priest, blessed be His name! He is always doing the priestly work of mediation and benediction. But He has for ever done the priestly work of offering (see especially Heb. ix. 25). He is not now standing at an altar to "offer." He now sits enthroned, dispensing His priestly blessings. He has gone to the place typified by the Holiest Chamber within the veil. And in that chamber there was no altar, but only the Mercy-seat. And as He went in to that heavenly "Holiest," He rent the veil. So now all His true Israel *go in with Him*. They

¹ See below, pp. 245, 251.

leave the altar, which has done its work, behind them. They "come boldly" to the true Mercy-seat, "the Throne of Grace" (Heb. iv. 16; compare ix. 7-12; x. 10-14, 18-22).

§ 24. *Sacrament not Sacrifice.*

The Holy Supper of the Lord is an occasion for our sacrifice of praise and our sacrifice of self. But it is not a Sacrifice; it is a Sacrament. It is not to be offered; it is to be taken. It is not our gift to God; it is God's gift to us. It is the Christian Passover; and so like the old Passover, it is a feast upon a Sacrificed Victim. When the Israelites ate the lamb in Egypt, they did not sacrifice. The lamb *was* a sacrifice (Exod. xii. 27). But when the sacrificing was over, then came the solemn feast upon the sacrificed victim. The members of the Covenant fed upon it, in celebration and in pledge of their freedom, and safety, and allegiance. Their feasting bound them afresh to their Lord, who was the Host of the feast; and it symbolized and sealed their strength in Him. Even so our LAMB has been sacrificed once for ever, and offered once for ever, and accepted once for ever. Does He need a "memorial" of it all, presented by us, to keep HIM in His FATHER's remembrance? He is His own perfect Memorial, as He sits at His Father's right hand, as the Lamb that has been slain. And now, in a wonderful representation and equivalent, He gives to His true Israel His "feast upon" the once offered Sacrifice, in His sacred Supper. He places Himself in Symbol and Seal before them, calling the bread of the feast His Body, and the wine His Blood, and bidding them "eat" and "drink" at what is not an altar but a table. The Eucharist is a covenant banquet. It binds the Lord of the Covenant and His covenanters together. It seals to them from Him all the fruits of His sacrifice; blessed be His name! They eat His symbolie Body and drink His symbolic Blood, given

to them through the ministry of His Church, by and from Himself. And concurrently, as their faith is thereby "strengthened and confirmed," they "verily and indeed receive" inwardly, spiritually, His true Body slain for them, His true Blood shed for them. That is to say, they receive Himself, in all the virtues of His Sacrifice, as their peace, their holiness, their eternal life. He seals Himself there afresh to their faith, that they may go on their way to use Him everywhere and always, in and by the same faith, as their Sacrifice and Strength. Amen.

§ 25. *The true object in our "feeding."*

And let it not be forgotten that "the strengthening and refreshing of our souls," while it is a very blessed object of desire in itself, is to be sought not for itself alone. We seek to be strong that we may serve our Redeemer; and therefore "we feed on Him by faith." And one deep element of our strength to serve Him is our spiritual conformity to His likeness, His most holy Character of sympathy, self-sacrifice, love. That character, by a spiritual law, we shall draw into ourselves as we feed on Him by faith, as He is presented to us as our sacrificed Friend, who died that we might live. As we have seen, the Lord Jesus is set before our faith, at the Holy Table, in just that character—as our Lamb, our Sacrifice, who for us "poured out His soul unto death." The spiritual use of the Holy Communion, while our simple faith rests on the crucified Lord, will thus be a powerful means to develop in us "the mind that was in Christ Jesus" (Phil. ii. 5). The true communicant will be ever learning of his Lord to spend his life in love for his brethren.

§ 26. *The Sacrament and our Mutual Union.*

One word in closing. The Supper of the Lord is "a Sacrament of our redemption by Christ's death." Let us not

forget that it is also, by its very nature, a symbol and seal of our union with one another in the Lord. See 1 Cor. x. 17: "We, being many, are one bread and one body; for we are all partakers of that one bread." Our oneness in our Head is embodied and sealed by our thus sharing one food, each taking his portion of what is yet one. Many of the early writers, notably St. Augustine, so dwelt on this truth that they spoke of the consecrated Bread as if it were "*the Church, which is His Body,*" *in the same sense in which it "is" His actual crucified Body.* We do not think that this view can be fully maintained, because, as we have seen, the Lord said not only "This is My body," but "This is My body which is given for you." But the thought may at least remind us of that precious secondary blessing of the Holy Communion, that it *is* a God-given "sign of the love that Christians ought to have among themselves one to another" (Art. XXVIII.). From the first the Holy Supper has been a mighty witness to the connection and society of Christians in Christ. May our Master's grace give effect to that witness in an ever growing realization.

§ 27. *Three Questions of Practice.*

Three questions concerning the Holy Communion may here be answered:

§ 28. *Evening Communion.*

Should the Holy Communion ever be administered in the Evening? This question may be answered in part in the words of a Resolution of the Upper House of Convocation of Canterbury, adopted May 5, 1893. The answer may further be given in the utterances of individual English bishops. The Resolution and the episcopal opinions are given below, in Appendix I. to this chapter.

It must be remembered that not only was the Holy Communion instituted in the evening, but the Passover

at which it was instituted was strictly forbidden, in the Jewish Church, ever to be celebrated except in the late evening. "The Pascha is not eaten but during the night, nor yet later than the middle of the night," says the Talmud (quoted by Dr. Edersheim, *Life and Times of the Messiah*, Book v. chap. ix.).

The transference of the hour of the Communion to the early morning, or (as in the description given by Justin Martyr, cent. ii.) to the main service of the forenoon, took place under unknown circumstances, and perhaps insensibly. It has been suggested as probable that it was due first, not to any church order, but to the Emperor Trajan's dislike of all nocturnal meetings as politically dangerous, and to the wish of the Christians to avoid the misunderstanding which their evening Eucharist might cause accordingly. Bishop Lightfoot thinks that it may have taken place a little earlier, to avoid the appearance of any unwholesome secrecy in the Christian assemblies, at which the heathen slanderously said that they held unnatural revelry. But the two conjectures come to much the same thing in principle; the change, according to them both, was made for a perfectly practical purpose, unconnected with the significance of the holy rite to *Christians*. Relics of the primeval usage of evening Communion are not wanting in the early Church. In the time of Ignatius (early cent. ii.), it was still the usage, apparently, to connect Eucharist and Agapé. In the Apostles' time, writes Lightfoot (*Apostol. Fathers*, vol. ii. § i. p. 313), "the celebration of the Eucharist came at a late stage in the entertainment [of the Agapé or Love-feast]. In after times, however, the Agapé was held at a separate time from the Eucharist. Had this change taken place before Ignatius wrote? I think not." The historian Socrates (cent. iv.) notes (*Hist.*, v. 22) that "the Egyptians near Alexandria, and those who dwell in the Thebaid," "make the oblation" and "receive the

mysteries" towards evening, "after feasting and partaking of all manner of dainties." True, he notes it as an exception to "Christian usage." But it was a notorious exception, under the cognizance and authority of a leading Christian patriarchal see. And so it seems far more likely that it was a relic, however distorted, of primeval usage than an arbitrary Egyptian invention.¹ In the third century St. Cyprian reproves the "Aquarians" for using water in the mornings, at their Communion, though *in the evening* they used also wine; he makes no objection to their hours. *The Teaching of the Twelve Apostles*, of the first century, speaks (chap. x.) of "the Thanksgiving" (Eucharist) as coming "after ye are filled" with food—the food of the Agapé.

The Church of England has no prescribed rule of time for the reception of the Holy Communion. As a fact the Prayer-Book seems to intend that the Communion should come after Morning Prayer. For in Passion Week, when the story of the Passion is given from the four Evangelists, in the Second Morning Lessons and the Gospels, it is arranged that the "Gospel" portion *follows on* that chosen for the Lesson, not *vice versâ*.

Certainly no decision of the Church against Evening Communion can be produced. It should not be *lightly* introduced without ample and careful explanation of the subject. But where it serves a real purpose in the parish by affording an additional occasion for reverent communication, the English Church has no word of censure. It may be remarked that the nature of the holy rite, as the Feast of Christ, seems scarcely to *demand*, as a fitting part of its observance, that the communicant should prefer to come to it at a time of more or less *difficulty*. Self-discipline (including fasting in its proper sense) is a sacred Christian duty. But it is quite another thing to say that the spiritual benefit of the holy

¹ Such is the opinion of Bingham, *Antiquities*, xv., vii., § 8.

Feast is naturally promoted by an early hour, and by a state of body more or less weakened by want of food. "Let every man be fully persuaded in his own mind."

§ 29. *Non-Communicating Attendance.*

Is non-communicating attendance at the Holy Communion Scriptural and primitive? This question may best be answered by the opinions, given on request, of several University Professors of Divinity. See Appendix II.

§ 30. *Fasting Communion.*

Is it a duty to receive the Holy Communion fasting? Not by any law or precept of the English Church. Certainly not according to the very earliest recorded practice of the primitive Church. The custom came in somewhat early, and was very widely prevalent in the time, *e.g.*, of Augustine and Chrysostom (cent. iv., v.). But Chrysostom, though he urgently deprecates Communion after a meal, does not condemn it. "Let them depose the Lord Himself," he says, "who gave the Communion to His Apostles after supper." See *The Hour of Holy Communion*, by the Rev. N. Dimock (Elliot Stock); also a work by Dr. Hughes-Games on *Evening Communion*. See Appendix III. below.

On Sacramental Confession before Communion, see p. 174.

APPENDIX I

EVENING COMMUNION

OPINIONS of some of the Bishops of our Church :—

I. THE LATE ARCHBISHOP OF YORK (Dr. MAGEE).

I have never been able to agree with those who regard Evening Communion as in itself a sin, or even as a practice forbidden by our Church. I cannot set aside the plain, and to my mind conclusive, fact that the first Communion was celebrated at eventide by Him who assuredly would not have done so had the certainty of His example

being followed involved the certainty of sin! I cannot but see moreover that if the evils which arose from Evening Communion in the Church of Corinth warn us of the danger the custom involves, it is clear, first, that it was a custom in Apostolic times, and secondly, that the inspired Apostles did not believe that the best way of preventing these evils was absolutely to prohibit the custom.—*Primary Charge to the Clergy of Peterborough Diocese, 1872, p. 18.*

II. THE LATE BISHOP OF WINCHESTER (DR. THOROLD).

On Evening Communion I must not be silent, for in 100 Churches in the Diocese the returns show them to be celebrated, while, in the Metropolis generally they appear to have increased from 65 in 1869, to 267 in 1880, a circumstance which would not readily be accepted as significant of a corresponding augmentation in the Clergy of the Evangelical School. At St. Giles' I instituted the practice, and at St. Pancras continued it, with an entire conviction both of its suitableness and necessity. But this shall not diminish my anxiety, if possible, to get behind the grave prejudice that clearly exists against it in the minds of brethren whom I deeply respect; and while vindicating the liberty wherewith I believe we may suitably claim to be free in this matter, to appreciate and consider their difficulties.

Is it illegal? I take it to be in this respect precisely on a footing with early Communion, neither more or less. Perhaps the Prayer-Book contemplates neither.

Is it un-Catholic and inconsistent with antiquity? The Blessed Lord instituted it in the evening. For the three first centuries, until it became abused, it was certainly celebrated occasionally at that hour. But were this argument [that it is not ancient] ten times stronger than it is, it is not worth a feather's weight in the face of the undoubted liberty of the English Church to decree rites and ceremonies for herself, as to when she thinks proper. Nay, I would eagerly fling all the traditions and decrees of the mediæval time into the Dead Sea sooner than rob one humble soul for which Christ died of the Blessed Sacrament of His body.

Is it inconsistent with that clearness and devoutness of spirit, which the recent partaking of food might be supposed to endanger? Precisely as much as a midday communion. The poor have no experience of late dinners.

Is it irreverent or slovenly? If it be, it is the clergyman's fault. I have never found it so.

But is it necessary? From an experience of twenty-four years, emphatically I say *it is*, and while fully appreciating the important experience of those who think otherwise, I claim hearing and respect for my own. The mother of a young family, the busy household servant (especially where there is only one), the working man often late marketing on Saturday night, and who needs his Sabbath rest for body as well as soul, the medical man, and where she is wanted at home even the Sunday School teacher, these value and require Evening Communion, since not only is it often the only time possible, but it is the time when the day's labour is over and the evening rest is come. If in some cases it might be an exaggeration to say that any other hour is *always* impossible,—yet those who know the selfishness of ungodly employers will confess that occasionally it may be,—an Evening Communion will often make the difference between an Ordinance received once a month and once a year. While I would never press Evening Communion, nor even hastily introduce it without cause, God forbid that I should discourage it where the people value it, and the attendance is sufficient.—*Primary Charge to the Clergy of Rochester Diocese*, 1881.

III. THE LATE BISHOP OF MANCHESTER (DR. FRASER).
in his Primary Charge delivered himself as follows:—

I found Evening Communion, I may say, *established* in the diocese when I became Bishop. I have not hitherto thought it necessary to express an opinion either in their favour or against the practice. On three occasions I have taken actual part in them. On one of these occasions—on a Thursday in Holy Week, the “Dies Mandati,”—I do not know that I ever took part in a Communion on which there seemed to rest a more solemn awe, or which seemed to bring more comfort and joy to my own soul. It is said, I am aware, that “evening communions are of questionable legality in English Church law, and have been repudiated by the whole Church Catholic for twelve hundred years, and by all save one tiny and crotchety communion for three hundred years more.”¹ The innovation is asserted to be “almost

¹ Dr. Littledale in the *Guardian*, Nov. 27th, 1872.

invariably found where the most rationalizing teaching on the sacramental mystery prevails." "It means Zwinglian-ism, and nothing less." "It is the most self-indulgent mode of celebrating the memorial of the Passion, and therefore unsuitable." There are some remarkable admissions among these strongly-worded objections. It is admitted that four centuries of Christian history passed before Evening Communion were formerly repudiated. Not only was the first communion celebrated in the evening, but so was the communion at Troas, where Paul "continued his speech until midnight"; so too, no doubt, were the communions at Corinth, to which men came in disorder, not because they were held in the evening, but because they had not been taught or did not realize the solemn and mystical character of the act. The "tiny and crotchety communion" which departed from the asserted custom of the universal Church was the great Church of Carthage—the see of the metropolitan of the province of Africa, and the seat of at least seven General Councils—which in a Council at which Augustine was present, held in A.D. 397, passed a canon that the Sacrament of the Lord's Supper should be celebrated by none but such as are fasting, except on one day in the year, the Thursday before Easter, when it was the custom of African Churches, in imitation of our Lord's example, to celebrate the Eucharist after supper. But the African was not the only Church that adopted Evening Communion. Socrates tells us, though he notes it as a singularity, that the Churches of Egypt and the Thebais were used to administer the Lord's Supper on Saturdays, after eating, in the evening; and Cyprian gives a reason why in his time they did not celebrate in the evening as generally as in the morning, because the people could not so well all come together in the evening as in the morning; from which Bingham rightly infers that "it is plain in Cyprian's time there was no absolute rule to forbid communicating after supper, though the practice began generally to be disused, and the common custom was to receive fasting and at morning service." And Cyprian's principle could entirely justify the occasional use of evening communions in such populations as ours, his declared object being that "all the brotherhood might be present."

There appears to me to be gathering round the Sacrament

of the Lord's Supper a mass of semi-superstitious rather than Catholic and rational practices, which make me resent any attempt to abridge the liberty of a national Church or even of an individual priest, in matters of this kind. I must leave the question, brethren, to your own sense of expediency, to your experience of what you find best to promote the devotion of your own people, only asking you to remember that you must justify your departure from usual practice by a strong conviction that the change ministers to edification.—*Primary Charge*, 1872, p. 104.

IV. THE BISHOP OF EXETER (DR. BICKERSTETH)

not only gives his own testimony, but quotes that of other eminent authorities also.

There is another question upon which some of the most laborious parish priests in the diocese have asked my judgment, I mean the celebration of the Holy Communion in the evening. They have introduced the practice from a deep conviction that only an evening—in addition to an earlier—administration of the Lord's Supper met the needs of all the members of their flocks; and the numbers who avail themselves of it have, they think, abundantly justified this return to a primitive and Apostolic use; but they have been pained by the severe criticism and condemnation which other Churchmen have not scrupled to pass upon this practice.

Now in the first place we must remember that there is just as much authority in our Prayer-Book for an evening celebration as for an early celebration before Morning Prayer. Our Church has not fixed any limits of hours for the administration of the Lord's Supper, or affixed or prefixed that administration to any Service.

Let me adduce the following testimonies to this. BISHOP PHILLPOTTS, my predecessor in this see, writing to Mr. Croker (1840), says:—

“I apprehend that you are quite right in your supposition that the Communion Service is a distinct office altogether, and was wont to be performed at a separate time from either Morning or Evening Prayer. I apprehend, too, that there is no rule and no principle which connects it more with Morning than with Evening Prayer.”¹

¹ The Croker Papers. Murray, 1884.

The late learned BISHOP JEUNE, in his Charge for 1867, says on this subject :—

“The hour of administration of the Lord’s Supper has greatly varied in the Christian Church . . . In Tertullian’s time it was observed not only in the evening at the love-feast, but in assemblies before dawn. In the ages of St. Augustine, the Christians of Egypt were in the habit of communicating on Saturday evening ; but generally in the morning, certain days excepted, when the administration was in the afternoon. St. Augustine, too, observes that in some places in Africa, on the Thursday before Easter, the Communion was administered both morning and evening, and in other places only towards night. Our Church has not limited the celebration of the Holy Communion to any special hours of the day. The ordinary time of celebration is at the close of the first hour of evening . . . but ample warrant there surely is for Evening Communion in the institution of His Supper by the Lord, and in the practice of Apostolic and after times.”¹

And the late BISHOP WORDSWORTH, of Lincoln, in speaking of Fasting Communion, says :—

“Christ never intended, the Ancient Church never dreamt, that in matters ritual and ceremonial one fixed and rigid rule should be enforced everywhere and at all times. On the contrary it is desirable that they be not the same everywhere and always, but should vary in different places and seasons. It cannot be doubted that at the close of the fourth century it was the practice of the Church to receive the Communion before any other food, and it would be presumptuous and irreverent to say that the Church did not act wisely and well. If we had lived in those days, our duty would have been to conform to this rule. But then it is no less certain that it would be also irreverent and presumptuous to take upon ourselves now to impose customs of the fourth century in opposition to the usages of the particular Church in which our own lot is cast by the good providence of God. If, however, it be right to impose an early Fasting Communion from the fourth century, why not an Evening Communion from the first century, and to impose that as a matter of necessity ?”

¹ Charge of the late Dr. Jeune, Bishop of Peterborough, 1867.

"The following facts," the Bishop continues, "are plain and certain :—

(1) "Our Blessed Lord did not institute the Holy Communion fasting.

(2) "The Primitive Church hallowed its daily food by receiving the Holy Communion after it.

(3) "The Office of the Administration of the Lord's Supper in our Liturgy points to evening as well as morning: 'The Table shall stand where Morning *and Evening* Prayers are appointed to be said.'

"We need not scruple to say that any members of the Church of England who, on the plea of reverence for the authority of the Ancient Church, venture to require fasting as a condition of administering and receiving the Holy Communion, not only set themselves up against the authority of the Church of England, which for the most part administers the Communion at mid-day, or even later, but even against that Ancient Church to which they appeal."¹

And DEAN GOULBURN says :—

"It must be admitted that no exception whatever can be taken against Evening Communion, either from the Holy Scriptures, or from the Book of Common Prayer, or from the Constitutions and Canons of the Church of England. And if I personally happen to feel—as I do, and many with me—that for myself Communion, late in the evening, when the wear and worry of the day has sensibly told upon the freshness of my mind, is unedifying, I will not on any account make my conscience a law for my brother's, but will fully believe that he may and does find edification in a different view of the subject. . . . Let mutual respect, and consideration, and love be shown on both sides. Let each communicate in the manner which he finds most profitable, without for a moment presuming to censure those who prefer a different manner."²

To these wise and weighty words, I would only add that that saintly man, the late DEAN CHAMPNEYS, said to me not long before he left Whitechapel :—

"I hope God has permitted me to labour here these twenty years not without tokens of His favour, but I consider one thing has been a greater blessing than all besides

¹ Addresses (1875) by Dr. Wordsworth, late Bishop of Lincoln.

² "On the Communion Office." See Appendix there, pp. 358-374.

to my flock, the commencement of an Evening Communion; it has enabled so many to come to that blessed Ordinance who could never come before."

After a patient and prayerful consideration and reconsideration of the subject, my brethren, I would say, Let every man be fully persuaded in his own mind. Let those clergy who prefer an early and mid-day celebration, and find *after careful enquiry* that these hours do not exclude any of their flock, abide in their present practice. Let those who have adopted evening in addition to morning celebrations, and are persuaded that this arrangement meets the needs of their people best, not be disquieted by any adverse criticism. According to Mackeson's *Guide to the Churches of London*, evening celebrations are held in some 300 Churches of our Metropolis. The numbers progressively increase, so that the usage evidently meets one of the real wants of our age. In the Parish of Christ Church, Hampstead, of which I was pastor so long, we always had an early celebration of the Holy Communion every Sunday morning at eight o'clock, a mid-day celebration on the first Sunday, and an evening celebration on the last Sunday in the month. We had more than 500 communicant members of my flock. The evening celebrations were chiefly frequented by the working classes, and by domestic servants. They were the most numerously attended of all, and no one could doubt the solemn awe and reverence which pervaded the Church. Perhaps personally I enjoyed most the sweet morning hour, but some of the happiest, holiest Communion of my life have been at eventide. I altogether sympathise with those who object to "the custom of coming to the Holy Communion satiated with food and distracted with the day's events"; but it appears to me that the ordinary habits of a Christian Sunday in a pious home are not seldom such as cultivate the very best temper of mind for this sacred feast.

I would therefore venture to repeat words published by me nearly seven years ago, for they still express my deliberate conviction. "Surely in such subordinate and in themselves indifferent questions as the hour of the day in which we commemorate the Lord's death till He come, St. Paul's admonition is binding, '*Let us not judge one another any more.*' There are some who find the freshness of the early morning most helpful to devotion; some who enjoy the service most

at noonday; and some who prize most the calm quiet of eventide, when the cares of the day are over. Only let the Church of Christ provide for the needs of all her children." —*Charge delivered at his Primary Visitation by Bishop Bickersteth.*

The following important Resolution of the Upper House of the Convocation of Canterbury was adopted May 5th, 1893:—

The Committee of the Upper House of Convocation appointed to consider a Gravamen relative to the practice of celebrating the Holy Communion in the Evening, which was brought up on February 9th, 1893, report as follows:—

1. That in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in an appointed evening meal.

2. That the celebration of the Holy Communion in the evening was thus apparently the practice of the Church brought up a large part, at least, of the first century.

3. That about the close of the first century the celebration of the Holy Communion is found separated from the Agapé, or appointed evening meal, and transferred to an early hour in the morning; and, except on certain special occasions, evening celebrations of the Holy Communion ceased in course of time throughout the Church.

4. That at the Reformation the Church of England made no express regulation concerning the hour of celebrating the Holy Communion, the only apparent rule being that it should be celebrated in the earlier portion of the day and in connection with Matins.

5. That Evening Communion was introduced into the Church of England in the present century on account of alleged necessity, it being maintained that many would not be able to receive the Holy Communion unless it were occasionally administered in the evening.

6. That, regard being had to the continuous custom of the Church, as well as to the necessity now alleged to exist, it is the bounden duty of every one who publicly administers the Holy Communion in the evening to assure himself of the reality of the need in the parish where he is appointed to serve.

APPENDIX II

NON-COMMUNICATING ATTENDANCE

*From the late MARGARET PROFESSOR OF DIVINITY, OXFORD,
January 6th, 1886.*

I have no hesitation in saying that "non-communicating attendance" has no warrant in Scripture, no countenance in the practice of the early Church, no sanction from the Church of England. As to Scripture, all that we read there implies actual participation. So our Lord, when speaking by way of anticipation, St. John vi. 53: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." And when instituting the Sacrament, St. Matthew xxvi. 26, 27: "Take, eat; drink ye all of this." The order of the Greek is remarkable—*πίετε ἐξ αὐτοῦ πάντες*. St. Paul (1 Cor. xi. 26), after relating the account of the institution, goes on—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." So that to be present without communicating is plainly *beside* the purpose of the Sacrament; it *fulfils no duty*; it has *no promise of a blessing*. The rule of the ancient Church was that all who, being in full communion with the Church, were present at the earlier part of the service *should remain to communicate*. Unhappily, in practice, matters soon came to be as with us; numbers who might communicate left without communicating. But none were permitted to remain without communicating, save certain who were not in full communion with the Church, viz., the most advanced class of penitents. These did not communicate, not because they *would* not, but because they *might not*. The mind of the Church of England is expressed very plainly in the Homily on the worthy receiving of the Sacrament—"Where every one of us must be guests and not gazers, eaters and not lookers, feeding ourselves and not hiring others to feed for us," etc., etc.—C. A. HEURTLEY.

*From the REGIUS PROFESSOR OF DIVINITY, OXFORD,
January 8th, 1886.*

The practice of non-communicating attendance at the Holy Sacrament has always appeared to me utterly unscriptural and unprimitive. It is contrary to the plain intention of Christ Himself, who, in founding the sacred feast as a perpetual rite, expressly said, "Take and eat: Drink ye all of

this cup." I can see no evidence whatever in Scripture that there was any intention of providing an object of worship in the Eucharist, in the presence of which prayer would be specially acceptable. Early Canons denounce the practice, which grew up as a corruption apparently in the fourth century. The whole question was exhaustively treated many years ago in a small volume by the late Mr. Scudamore on the "Communion of the Laity." The theory on which the practice rests would be rejected alike by Hooker and by Jeremy Taylor.—WILLIAM INCE.

From the late MARGARET PROFESSOR OF DIVINITY, CAMBRIDGE,
January 14th, 1886.

To the best of my knowledge there is no evidence for the practice of non-communicating attendance in at least the first four centuries, except either as a penal privation inflicted on one class of penitents, or as a popular abuse rebuked by authority. The doctrinal grounds, on which it is defended, appear to me to receive no support from Scripture or from any formulary of the Church of England; and the results to which it naturally leads are in my belief disastrous.—F. J. A. HORT.

From the late NORRISIAN PROFESSOR OF DIVINITY, CAMBRIDGE,
January 20th, 1886.

In Bingham's *Antiquities of the Christian Church*, Bk. xv., ch. iv., sec. 1, the author gives authorities to show that "all, except catechumens and those under penance, were to stay at the prayers of the faithful and make their oblations and receive the Communion." In the next section he says: "In St. Chrysostom's time some began to desire they might have liberty to stay during the performance of the whole Office, and yet not be obliged to communicate. They were not willing to be accounted penitents and be driven out with them, and yet they would not be communicants and orderly partake with the Church. Against these St. Chrysostom inveighs after his usual manner, with a great deal of eloquence and becoming sharpness." Bingham then quotes from Chrysostom's Third Homily on Ephesians, which is very much to the point, and adds after it: "I have transcribed this long but elegant passage of Chrysostom to show that in his time by the rules of the Church none were allowed to refrain from partaking of the Eucharist, on the pretence of unworthiness,

who were not deemed unworthy to be present at the prayers also." Waterland, in his treatise on the Eucharist (ch. xiv.), quotes the same passage of Chrysostom and other authorities, and traces the regulations and order about frequent Communion from the first to the eighth century. The mind of the Reformers is made fairly plain in the Third Rubric after the Offertory sentences in Edward VI.'s first Prayer-Book, which says: "So many as shall be partakers of the Holy Communion, shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire, except the ministers and clerks." If any comment be needed on this, it may be found in the writings of Dr. Thomas Becon, chaplain to Cranmer. There, in a treatise on the *Articles of Christian Religion* (Becon, Parker Society, vol. iii., p. 481), you have one Article (the nineteenth), "That none ought to be present at the ministration of the Lord's Supper but the communicants only." There you will find numerous "probations out of the old fathers."

J. RAWSON LUMBY.

From the late MARGARET PROFESSOR OF DIVINITY, CAMBRIDGE,
March 29th, 1886.

I need not go into the question of what I am much disposed to call this act of disobedience and profanation. So far as modern English customs go, it is a pure and simple imitation of the Roman habit, and part and parcel of that imitation of Rome which has been going on for the last thirty years, but which I do not think is spreading now. My objections to it are most strong. First, I believe that there is a true danger of people habituating themselves to be present, who are living consciously sinful lives, and who dare not receive; and yet they are taught that it is a meritorious act to be present at the "sacrifice." My thought about this is drawn from a reflection on those who were present at the great sacrifice of Christ Himself upon the Cross. Did the multitude, or the priests, or the Pharisees, receive any benefit? Was there any meritorious act there? I shudder at the thought, that there can be any merit, any benefit, at being present now at the consecration, even to those who hold that there is in it a continuation of the One great act commenced at the time when our Blessed Lord offered up Himself.—C. A. SWAINSON.

APPENDIX III

FASTING COMMUNION

The following is a Resolution of the Upper House of Convocation of Canterbury, passed May 5th, 1893 :—

1. That in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in an appointed evening meal.

2. That the practice of communicating in the early morning appears to have arisen about the close of the first century, probably in order to secure a safer as well as a more reverent celebration, and, by the time of St. Cyprian, to have become so fully established that it was regarded not only as the preferable, but as the proper practice, and as commemorative of the Lord's Resurrection.

3. That the practice of communicating in the early morning, together with the common association of fasting with prayer, led to the practice of communicating only when fasting, and that fasting reception of the Communion became the regular and recognised usage of the Church before the end of the fourth century.

4. That from the close of the fourth century this regular and recognised usage was formulated in rules for the clergy in canons of local and provincial councils.

5. That fasting reception of the Communion was the prescribed rule of the Church of England during the Anglo-Saxon period, and continued to be so to the time of the Reformation.

6. That these strict rules were, nevertheless, subject to relaxation in cases of sickness or other necessity.

7. That at the Reformation the Church of England, in accordance with the principle of liberty laid down in Article XXXIV., ceased to require the Communion to be received fasting, though the practice was observed by many as a reverent and ancient custom, and as such is commended by several of her eminent writers and divines down to the present time.

8. That, regard being had to the practice of the Apostolic Church in this matter, to teach that it is a sin to communicate otherwise than fasting, is contrary to the teaching and spirit of the Church of England.

CHAPTER VII

AIDS TO A CHRISTIAN LIFE

§ 1. *We are "called to be holy."*

IT is written, Be ye holy, for I am holy." Such is the solemn, tender reminder of St. Peter (1. i. 16), addressed not to some Christians but to all. "As He which hath called you is holy, so be ye holy, in all manner of conversation," that is to say, more literally, in modern English, "in the whole intercourse of life."

The true member of the English Church will never be content to forget that divine rule. Whatever may be his or her station, occupation, or other circumstances, this will be the inmost aim of the life—to be holy. Redeemed by the blood of Christ, regenerated in soul and will by the Holy Spirit of promise, humbly assured of full peace with God through our Lord Jesus Christ (Rom. v. 1), and remembering that "Christ is in him" (2 Cor. xiii. 5), "looking for that blessed hope" (Tit. ii. 13), the Christian will covet genuine holiness. And what is holiness? It is internal dedication in Christ to God, by His Spirit working in us, so that our life is moulded from within to His blessed Will, revealed in His Word.

What "aids" to such a life shall we name, taking some great and leading "aids" out of many possible ones?

§ 2. *"The Practice of the Presence of God."*

First and above all (and indeed all other aids are of little use without this), we place the "aid" of "setting the

Lord always before us" (Ps. xvi. 8). The Christian, longing to be holy, will cherish and cultivate the recollection of his Lord. He will "consider" HIM (Heb. iii. 1, xii. 3). He will gather up from His Word all that the Saviour is to His people as Sacrifice, Life, Strength, King, Friend, Brother, Example.¹ And he will use Him in all these characters. He will answer the accuser with Him; meet temptation with Him; rest burdens on Him; submit himself to Him to be and to do what He wills; "living his life, *now, in the flesh*, by faith in the Son of God, who loved him and gave Himself for him" (Gal. ii. 20). Christ Jesus remembered, adored, trusted, used, *followed*, "in the blessed steps of His most holy life," will be both the Christian's Secret how to be holy and his living Law and Rule of holiness.

He will seek holiness far less by looking in upon the signs of his own growth or attainment than by "looking off unto Jesus" (Heb. xii. 2) in His glory as the Beloved of the Father and the Saviour of the lost, and by seeking to *apply* that "look" to life in a daily remembrance of His precept and His example, walking with and in Him. In this direction lies the true primary secret of a really holy life, in which there is no bondage, no tormenting fear, while yet there is holy and happy reverence and watchful service day by day.

"O Jesus Christ grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.

¹ The writer cannot express the help he has derived from one simple instance of the witness of the Scriptures to Christ. In some editions of "Bagster's Bible" is printed a classified collection of texts giving the names, titles, offices, etc., of the Lord Jesus found in the Scriptures. An accidental opening of those pages in a friend's Bible gave him an impression never to be forgotten of the "unsearchable riches of Christ" in His personal glory and in His work for us.

“More of Thy glory let me see
Thou Holy, Wise, and True;
I would Thy living image be
In joy and sorrow too.”

“What would the Lord Jesus do?” should be the habitual question of our hearts, asked in simplicity, and with a quiet dependence on Him.

§ 3. *Study of the Bible.*

Closely connected with this will be the daily reading of the Holy Scriptures for their Divine messages of truth and life. “He grows in grace, for he feeds upon the Word,” was said long ago of a Christian whose life was singularly bright and true. The prayer of the Collect for the Second Sunday in Advent must often be breathed by the man who would be holy. He must make time, and keep time, for the exploration of the Bible. And this he must do above all things for three main purposes: to see what “is written” (a) about man’s need, (b) about God’s way of salvation in Christ, (c) about God’s will for His servant’s walk and work, temper and word. He must make the Scripture (in its manifoldness, yet oneness) “the man of his counsel” (Ps. cxix. 24, margin). Say what men will about the Bible, he must follow his Lord in the use of it. It was with Scripture that Jesus met the Tempter, and with Scripture that He opened His ministry at Nazareth, and with Scripture that He stayed Himself in the hour of death, and with Scripture that He gladdened His disciples when He rose again. “This is the cause of all our evils,” writes St. Chrysostom, “that we do not know the Scriptures.”

“The Spirit breathes upon the Word
And brings the truth to sight;
Precepts and promises afford
A sanctifying light.

“My soul rejoices to pursue
The steps of Him I love,

Till glory breaks upon my view
In brighter worlds above."

§ 4. *Prayer.*

Again, in closest connection, the Christian longing to be holy will set himself to pray. He will be a man of prayer. All the great sorts and departments of prayer will be precious to him. He will reverently prize Public Prayer, with its peculiar power to lift the spiritual worshipper into realizing communion with all the praying people of God. He will make a sacred duty and pleasure of Family Prayer, if his Lord has "set him in families." He will make loving use of Social Prayer, where two or three meet in the name of Christ to unite their special and outspoken petitions. And behind all these, remembering that it is as it were the life-blood of them all, he will be diligent in Secret Prayer. "Pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" (Matt. vi. 6). He will use his blessed "access" (Eph. ii. 18, iii. 12), and will come with holy boldness to the Father, in the Son, by the Spirit's mighty aid, to "say anything and everything to Him," so it be said with reverence; to tell Him the greatest need, and the least; to "pour out the heart before Him" (Ps. lxii. 8), to "make the requests known unto God" (Phil. iv. 6) with all the loving freedom of a child.

And his prayers will not be petition only. They will be worship also. He will delight to give thanks, and to ascribe glory, and to recite as it were the happy creed of the believing soul's knowledge of the Lord, and humbly and tenderly to confess sin.

Let every page of our life be headed, "*Let us pray.*" True are the closing words of a hymn devoted to the thought of the blessedness of a "morning watch" in which we take care to meet the Lord before we meet man:—

"The power for holy service
Is intercourse with God."

§ 5. *Fasting.*

Nor will the Christian, seeking holiness, forget to make some true use, as it may be possible, of fasting or abstinence. Here we are on less easy and assured ground, in some respects. For neither Holy Scripture nor our Book of Prayer, though both speak distinctly of the duty and privilege of fasting, speak of fasting on at all the same scale, so to speak, with the Word of God and Prayer. Yet quite distinctly our Lord speaks of the power of fasting in connection with prayer, and Himself fasted forty days and forty nights. And the Prayer-Book leads us (in the Collect for the First Sunday in Lent) to pray that we may have "grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness." Fasting is never for a moment commended as a merit. But it is recommended as a means in the life of grace. And meantime under the idea of fasting may be lawfully classed *all* true methods and habits of wholesome self-discipline, as well as restraint in the matter of food. It is a true act of fasting when the Christian resolutely rises early in the morning to seek God alone in prayer and His Word, and when he decisively limits himself, or deprives himself, in indulgences or pleasures—of body or mind—which, harmless or even healthful in themselves, may be found in his own case to hinder holiness, or to be a *stumbling-block to others*. Many a life otherwise Christian is kept just short of joy and strength by the failure *thus* to "fast."

§ 6. *Self-examination.*

While the Christian, as we said above, will ever look *up and out*, rather than *in*, for his secret of holy life and power, he will not neglect diligent *self-examination* in its right place. He will be "gentle to others, to *himself* severe."

Specially at the day's close (and he will try never to close the day, as well as never to begin it, *in a hurry with God*) he will search himself before the Lord. To put it better otherwise, he will say, "*Search me*, O God, and know my heart; try me, and know my thoughts" (Ps. cxxxix. 23). Christ is the Christian's standard; as we behold Him we are like Him. Periodically then (not only daily, but habitually) we should compare our lives with His. Are we growing in likeness? Where do we most markedly fall short? In this spirit the Christian will ask himself what have been the thoughts, the words, the deeds that have characterized the day or the hour. He will be explicit and unreserved, in his confession to the unseen Master, where conscience whispers of sin. He will use the Scriptures as his Manual of confession, and cry for the Holy Spirit to *shew him himself*, without mercy, so that he may come "just as he is" for mercy, even the covenant mercy of pardon and restoration (1 John i. 9). And so, because his Redeemer is not only kind and tender but "faithful and just," he will hear in the soul, with a humble, holy certainty, the *Absolve te* of Him "to whom only it appertaineth to forgive sins." And such scrutinies and such confessions, if done "in spirit and in truth," will quicken him to the true watchfulness of faith. They will make him more careful to "look ahead" as he "turns the corners of life"; taking *in time* his Saviour's grace and power, that he may not fall where experience has warned him of the danger.

§ 7. *The Holy Communion.*

Our explanations of the work and function of the Holy Communion (Pt. ii. ch. v.) have already in some measure anticipated a mention of it here. But let us just say that the Christian in his longing and happy desire to be holy will covet more and more the gifts and blessings which spring from living communion with Christ at His Table. The hour

of communion will be to him a wonderful interview with the Lord, for the express and special purpose of receiving His seal on *all* His promises, on all that "He is of God anew made unto us" (1 Cor. i. 30). And so he will go away to live out the Christian life, by faith in Him, with a certainty, a definiteness, a rest, a joy greater than ever, in "the walk that pleases God."

Moreover, he will remember that the Lord's Table is the most sacred of *social ties with his fellow Christians*. It will always remind him of the claims and blessings of "the brotherhood." Both the Sacrament itself and such helps as Communicants' Unions, etc., will be valued and used in this respect.

§ 8. *The cultivation of the Spirit of Hope.*

The Christian's life is one of Faith, Hope, Love. He "walks by faith," leaning on One who is "mighty to save." He "walks in love"; glad in the assured love of God, his heart drawn out in love to his Saviour, while his sympathies with men become daily larger and more spiritual. But he is also "saved by hope" (Rom. viii. 24).

The whole New Testament gleams with Hope; the hope which is a stimulus not to curiosity, but to a godly life. Gospels, Epistles, Acts, Revelation, all are full of hope.

The Christian Hope has *seven main elements*: (i.) The glorious Return of the Lord. (ii.) The Resurrection of the body, glorified. (iii.) The being presented spotless before Christ. (iv.) The reward of faithful service. (v.) Deliverance from Satan, sin and death. (vi.) The companionship for ever of the redeemed and holy ones. (vii.) Endless life, spent in the free and blessed service of God in Christ. We are often invited to meditate on "the Four Last Things": Death, Judgment, Hell, Heaven. Scripture emphasizes yet more largely these Seven Bright Prospects set before us. The assurance of these animates our life, precludes

weariness in well doing, and lifts us up to hate evil and love good. Threats and warnings have indeed their place. But, judging by the way in which Christ and the Apostles pourtray the picture, we may truly say that we are to be helped more by encouragements than by terrors. One reason for the laxity of purpose and conduct so common among professing Christians is surely that they have so little definite anticipation and assurance of the coming bliss as seen in the promises of God in Christ. "We look not at the things which are seen, but at the things which are not seen"; "Looking for that blessed hope"; "We look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation"; "We shall be like Him, for we shall see Him as He is"; "We shall be caught up with them to meet the Lord"; "They serve Him day and night in His temple"; "Be thou faithful unto death, and I will give thee the crown of life."

So will the Christian be holy. Dedicated from the inmost depth to his beloved Master's Will, while he rests for his acceptance ever and only on that Master's finished Work, and looks out with deep and happy expectation for his Master's return, he will reflect something of His fair Image. He may or may not be thought about, or talked about, himself; the less the better. But (Phil. i. 20) "according to his earnest expectation and his hope, Christ will be magnified in his body, whether by life or by death." And the happiest token of his growth in holiness shall be that he is less and less to himself in his own eyes, while his beloved Lord is more and more to him, as the Object of his adoring thought and expectation, and the inexhaustible Secret of his rest of heart and of his strength for suffering and service.

PART III

THE ORDER OF THE ENGLISH CHURCH

CHAPTER I

THE CHURCH AS THE MYSTICAL BODY OF CHRIST

§ 1. *Varied Aspects of the Church or Kingdom of God.*

THERE are three points of view from which "the kingdom of heaven," or "kingdom of God," is regarded in Scripture. (1) There is a visible society set up on earth, a meaning which is found in some of our Lord's parables. (2) There is a spiritual, and therefore invisible, rule in the hearts of men. Thus we read, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17); and again, "the kingdom of God is within you" (Luke xvii. 21). (3) There is something still future, up to which both of these previous kingdoms are to lead, and in which they will find their completion. Of this final and perfected kingdom our Lord spoke when He said, "Verily, I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God" (Mark xiv. 25). Though the outward visible and the inward invisible kingdoms are not identical or coterminous, yet they are, each in its own way, preparations for and approximations to the great and perfect kingdom of glory which will be manifested when the Lord returns.

Now "the kingdom of heaven" is in many respects coincident with the Church of God. This consideration may

help us towards a solution of the difficult problem of defining that Church. As in the case of the "kingdom," so of the "Church": there is a mystical Church, invisible, whose members (as Richard Hooker tells us)¹ are "known only to God," and there is an outward Church, visible, whose members are known to, and may be counted by men. Both, however, tend towards the manifestation of that Church of Glory to which they are feeble approximations, and in which they will finally issue. The visible Church is, as it were, a nursery in which the true Church is being taught and trained for its perfect destiny of glory.

§ 2. *Parallel Case of Israel.*

If we approach the matter by way of the Old Testament, we arrive at a similar result. The people of Israel were the Church of God—a visible Church (Acts vii. 38) which could be seen and numbered. At the same time we know that there was a Jewish Church whose members were known to God alone, for "he is not a Jew which is one outwardly," but "he is a Jew which is one inwardly." These words establish the importance of this distinction between the outward visible and the inward spiritual bodies even in Old Testament times.

Under the New Covenant we should expect to find this distinction more clearly marked, and so we do. All are agreed that Christ came to found a Church, and to us it seems equally clear that the Church He professed to found is presented in the New Testament from several points of view. We see it as it now visibly exists; we see it as it ought to be, and in a measure is already, namely, as Christ's mystical Body; we see it, thirdly, as it one day will be. It is with the first two views that we are now concerned, as they appear in the New Testament.

¹ Hooker, *Eccl. Polity*, iii. 1.

§ 3. *The Body of Christ as Described in Scripture.*

Our Lord's Gospel message may be summed up as a call to repentance and to faith; to personal reliance upon Himself as the Divine Redeemer, and to unreserved obedience to the will of God. All who with ready will responded to that call were required to enter into a solemn covenant with God by the simple but expressive ceremony of Baptism. They were plunged into water as a sign of their spiritual cleansing, and this was done "in (or, more correctly, *into*) the name of the Father, the Son, and the Holy Spirit," as a sign of their new relationship, their new service.¹

All who were thus baptized "rightly"²—that is, with genuine faith and repentance, or, as St. Peter puts it, with "the answer of a good conscience toward God" (1 Pet. iii. 21)—were thereby "saved." They were in living union with Christ. They entered a new society. They were brought into the closest possible union, not only with Christ Himself, but also with all others, dead or living, who had become His true and lively members.

This society of genuine believers is called sometimes "the Body of Christ," sometimes the Church. When we speak of it as the Church, the idea is of a number of people "called out" to be separate from the world, and to have a distinct life and organization of their own. Regarded as the Body of Christ, He is the Head, and believers are the members.

§ 4. *Varied Aspects of Christ's Church.*

Other figures are used to impress upon us the same idea. He is the Foundation Stone, and they are continually being built in upon Him. He is the Vine, they are the branches. He is the Bridegroom; they, *collectively*, are the bride. This Church is God's "peculiar possession," purchased by His own blood (Acts xx. 28); it is "the fulness of Him that

¹ Cf. 1 Cor. x. 2, (R. V. Marg.), "Baptized into Moses." ² Article XXV.

fillet all in all" (Eph. i. 23), and it is His object eventually to "present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph. v. 27). In the meantime He has promised that "the gates of hell shall not prevail against it" (Matt. xvi. 18): and one object of "calling out" the body of the redeemed is even already being fulfilled—an object worthy of the Divine mind—"to the intent that *now* unto the principalities and powers in heavenly places might be known *by the Church* the manifold wisdom of God" (Eph. iii. 10). But a still more glorious destiny awaits it. When the new heavens and the new earth appear, then will appear also "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. xxi. 2).

§ 5. *Membership in the Body of Christ.*

None can be a member of this ideal society, however much he may appear to belong to it outwardly, unless he has such a faith as makes him walk in the steps of his Master and lead a godly, righteous, and sober life. Of the city named above we read, "*without* are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. xxii. 15). "Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Cor. vi. 9). When St. Paul has enumerated the various works of the flesh, he adds, "of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. v. 19-21).

Accordingly, to those who lead openly ungodly lives, the visible Church (of which we shall presently speak) refuses the appointed seals of membership, whether it be the Sacrament of Incorporation into the Body of Christ, *i.e.* Baptism, or the Sacrament of Support, *i.e.* Holy Communion; inti-

mating thereby that such persons are not true members of the Body, and have no right to claim its privileges.¹

It is plain, however, that the eye of man cannot infallibly see who are the true members of this ideal Church and who are not. It is, therefore, unwise to try and count their number, or to make too hard and fast lines of rejection or acceptance. It has been tried, but it has always been a miserable failure. Our Lord Himself warns us against it when He says, "Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together till the harvest" (Matt. xiii. 29, 30).² This was the error of the Donatists in the fourth century. But such attempts proceed on a wrong principle, and have been invariably short-lived. God alone knows who are truly His. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. ii. 19). The counting we can well leave to God; it is ours to prove our profession of Christ by departing from iniquity.

§ 6. *Regulations for the Body of Christ.*

But besides these strictly moral tests, there are certain *positive commands* of Christ which every true Christian will follow. They do not belong to the essence of morality, but they are none the less true tests of loyal obedience as well as most necessary means of grace. In the first edition of our Articles we find them thus described: "Our Lord Jesus Christ hath knit together a company of new people with

¹ The case of Simon of Samaria is remarkable. Though he had received the outward and visible sign of Baptism, yet he lacked the inward spiritual grace; he was "in the gall of bitterness and in the bond of iniquity"; "his heart was not right in the sight of God"; he "had neither part nor lot in this matter" (Acts viii. 18-23).

² We do not forget that in the parable "the field is the world." But an application also to the visible Church seems obvious.

sacraments most few in number, most easy to be kept, most excellent in signification, as are Baptism and the Lord's Supper."¹ To observe these plain commands must therefore be another test of membership in the true Church. These two Sacraments, being ordained of Christ, are "generally necessary to salvation." They are for all, and all who have received the command, and have opportunity of obeying it, must doubtless fulfil it; and a wilful rejection is a practical refusal of the privileges of Christ's Body.²

§ 7. *Christ's Body not restricted to one Visible Community.*

No one visible community is the true Body of Christ. This is the claim of the Church of Rome, but we condemn it on two grounds:—

(1) The mystical Body of Christ contains no spurious or offending members, whereas every visible society of baptized Christians contains many who have never spiritually entered into the covenant made by them, or who have fallen from it. No earthly society can correspond exactly with this Body of Christ, because it is only the true believers who belong to it; and in any earthly society those who are not true believers are many, and may even be in a majority. It is only to the genuine Body of Christ—that society un-

¹ Article XXVI. of the Forty-two Articles, 1553.

² There is, it is true, a small body of Christians, the Society of Friends, who do not baptize at all, but they claim to obey Christ's command spiritually; and while we fully realize the great peril of thus treating so plain a duty, and must therefore condemn the omission as contrary to the mind of Christ, yet we are not called to sit in judgment upon them as individuals, when it is a matter of conscience with them so to act. For "whatsoever is not of faith is sin" (Rom. xiv. 23). The same may be said of the Salvation Army in a measure, also of those who object to Infant Baptism. Our own Church, while clearly enjoining the Baptism of Infants, states its necessity in wisely guarded terms (Article XXVII. Cf. Rubric before the Office for Private Baptism).

known in its limits to man, and composed of true saints, whether on earth or in Paradise—that the full privileges and promises of the Church really belong.

(2) No one visible society includes all true-hearted Christians. To say that there are no genuine members of Christ's Body outside the Church of Rome, is plainly absurd. It is not less absurd to limit them to the bounds of Episcopal Churches. It has been said, indeed, that such persons doubtless exist, but that their mercies are uncovenanted, and that they belong to the Soul of the Church but not to the Body.¹ As we come now to consider the Church as a Visible Society, we shall see how such a distinction is utterly without Scriptural foundation.

§ 8. *Summary.*

We conclude, therefore, that the true Body of Christ is the full roll of membership of all true believers in Him, past, present, and to come. Additions are being made to it daily, and from every section of the Visible Church, of "those that are being saved."² It will be complete when Christ comes the second time, to accomplish the number of His elect.

And thus we can understand our Lord's words, "My kingdom is not of this world." "The kingdom of God cometh not with observation; neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is within you."

So, too, we understand the language of our Church when she bids us thank God for the assurance given in the Holy Communion, that "we are very members incorporate in the mystical body of His Son," and are also "heirs through

¹ This is Dr. Pusey's distinction. *Minor Prophets*, Joel ii. 32. In it he follows the recognized Roman teaching, "Omnes justi pertinent ad animam ecclesiæ."

² So literally; a remarkable present tense (Acts ii. 47). Cf. 1 Cor. i. 18, xv. 2; 2 Cor. ii. 15; Luke xiii. 23.

hope of His everlasting kingdom.”¹ These are not the the privileges of *unworthy* receivers, though they may be members of the Visible Society, but of those only who “*rightly, worthily, and by faith*”² receive that Sacrament, and are thereby assured of their “fellowship in the mystical body of our Lord.”³

¹ Second Thanksgiving Prayer after reception.

² Article XXVIII.

³ Collect for All Saints' Day.

CHAPTER II

THE CHURCH AS A VISIBLE SOCIETY

SO far we have spoken of the spiritual Body of Christ knit together in one communion and fellowship by union with Him, and only known with certainty by the Lord. This Body is at present composed of very imperfect, ignorant, and frail believers, but it is growing into "the fullness of the measure of the stature of Christ." The Church Militant here on earth is to issue in a perfected Church Triumphant in glory.

Now this, though the most important, is not the only side of truth. There is also a "Visible Church,"¹ and to this we must now turn our attention.

§ 1. *The Church which our Lord founded is, in some sense, Visible.*

Some Christians of undoubted piety have denied both the need of any such a visible Body, or aggregate of communities, and the fact that Christ founded it.

Yet the need for it arises directly out of the acknowledged purpose of Jesus Christ, viz., to establish a society destined to be the light of the world, and to issue in a perfected kingdom of glory. In seeking to understand our position we do well not to forget that Christians, though spiritual, are still human; our Lord acted on this principle, and it is one secret of the success of His Gospel. It recognises things as they are, and that a spiritual kingdom can best

¹ Article XIX.

advance among men by means of a definitely ordered society, through which instruction can be given, public worship reverently offered, and order preserved.

The fact that Christ did found such an ordered society is evident both from His ordaining two Sacraments with outward and visible signs, and also from His giving to the Twelve, perhaps also to the Seventy, special commissions which were not given to all Christians alike. We judge also, from the action of the Apostles in appointing ministers to assist in and carry on their work, that this "order" was intended by the Head of the Church to be continued. In fact, both the need of such a federated society and its actual existence in apostolic times are beyond dispute.

Our Lord had a great Divine purpose to fulfil—the "edifying (*i.e.* building up) of His Mystical Body." For that purpose He wisely founded a Visible Church to be, as it were, the scaffolding by means of which the spiritual building could best advance, necessary for a time, but afterwards to pass away when "that which is perfect should come." As long as we are in these "bodies of our humiliation," so long will the duly ordered visible Church remain, necessary for its own sake, necessary because the Lord Himself, we believe, would have it so.

§ 2. *Its Value as a Guardian of the Scripture.*

The visible Church is "a witness and keeper of Holy Writ." The Church did not write the Bible: far from it. It was written by those whom Christ authorized to teach, whether by word or by pen, and to whom He promised the guidance of the Holy Spirit for that purpose. But without the historical witness of the Church, collecting the sacred books, separating them from other books, and testifying to them by catalogues and other ways, it is hard to see how we should now possess our New Testament. At least these are the means which God chose to settle the Canon (see p. 2).

§ 3. *Its Value as a Means to Preserve the Continuity of Doctrine and Order.*

We uphold most fully the right or rather the duty of private judgment, i.e., that every man must believe and do what his conscience ultimately tells him is right and true. Yet it is clear that no human society could hold together unless it took steps to define the limits of belief and practice so far as its membership is concerned.

Thus the Gnostics, and other heretics, claimed all manner of freedom as to belief. But the Church, as a visible Body, declared that there were certain lines on either side of which lay not truth but heresy.

In the same way the Montanists claimed a special Divine revelation which set them above all constituted forms and order. But such men would have wrecked the Christian faith which they sought to purify, and once more the true interests of the invisible Church were safeguarded and advanced by the order of the Visible Society.¹

§ 4. *Its Value as a Missionary Agency.*

No one can read the history of the Church without realizing that, however faulty the order and the working of the visible Church may have speedily become, it was of marked value in organizing and consolidating the evangelistic efforts of individual Christians, and of sending forth, as time rolled on, many a faithful band, both from settled Churches and from monastic associations.

In truth this was one primary purpose for which the Church was founded. Its charter involved the certain responsibility of "preaching the Gospel to every creature." No command was more frequently repeated by our Lord after His Resurrection than that to evangelise the world.

¹ Our Creeds largely arise out of the necessity of protecting revealed truth from error. Almost every clause is a bulwark erected in some sore conflict against heresy.

Thus Paul and Barnabas were sent from Antioch; Augustine from Rome; Aidan from Iona; Boniface from Exeter. And thus a "noble army" has been sent forth in more modern times, all bearing the Church's witness to the promised presence of the Master, who had said, "Go ye and teach¹ all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; . . . and, lo, I am with you *always*, even unto the end of the world."²

§ 5. *The Catholic and Apostolic Church.*

What our Lord thus purposed, His apostles carried out. The commission had been given first to Peter—"On this rock I will build my Church; . . . and I will give unto thee the keys of the kingdom of heaven, etc.," but it had been renewed to all the disciples. They were to be the means of rearing up the spiritual Church, which was "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone." (Matt. xviii. 18; Eph. ii. 20.)

Thus, then, the Apostles worked. First, came the witness to the Risen Christ; next, the reception of Christ by faith; then, Christ confessed and put on in Baptism, and penitent, believing converts thereby added to the Lord. In this way there arose the Visible Society, or, as we call it, the Catholic Church, of which all baptized converts were members.³

§ 6. *Multiplication of Churches within the Church.*

Twice only in the Gospels is mention made of "The Church." In one place it refers to the Society as a whole

¹ Literally, "make disciples of."

² "The foreign missionary idea is the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is an imperfect and mangled thing."
—PHILLIPS BROOKS.

³ All who have been baptized with water in the name of the Trinity, and have not renounced their baptism, are members of this Catholic Church. So said the Bishop of Edinburgh at the Birmingham Church Congress, 1893, and the present Bishop of Newcastle at the Exeter Congress, 1894.

(Matt. xvi. 18)—“I will build my Church.” In the other the reference is as clearly to a particular body of Christians—“Tell it to the Church”; “if he neglect to hear the Church” (Matt. xviii. 17). This must mean the local church to which the offender belonged.¹ But in the Acts and the Epistles the word is frequently used, and we can trace in its use the way in which our Lord’s purpose of founding a visible Church was gradually fulfilled.

We have, first of all, the Christian Body in a particular place called a Church. At Antioch, “when they were come, they gathered the Church together;” the writer clearly meaning the Christians of that city. “Being brought on their way by the Church”; here, again, the Christians of Antioch are referred to. After the council at Jerusalem we read, “Then it pleased the Apostles and elders, with the whole Church, to send chosen men.” This was no œcumenical council, but merely an assembly of the whole Jerusalem community.²

The same use is found in some of the salutations of the Epistles—“the Church of God which is at Corinth,” “the Church of the Thessalonians.” In such a passage as “He that prophesieth, edifieth the Church,” the word can only mean the local body assembled for public worship. Again, “I wrote unto the Church,” says St. John; *i.e.* to the body in which Diotrephes “loved to have the pre-eminence.”³

When these local Churches multiplied, we find them grouped together as belonging to some great province, and they are there always called “the Churches.” Mention is thus made of the Churches of Judæa, the Churches of Galatia, the Churches of Macedonia, and still more pointedly, “the Churches of the Gentiles.”⁴ Over these groups of

¹ Bengel says, “The Church which is in that place; he does not here speak of the Catholic Church.” ² Acts xiv. 27; xv. 3, 22.

³ 1 Cor. i. 2; 1 Thess. i. 1; 1 Cor. xiv. 4; 3 John 9.

⁴ Acts ix. 31; Gal. i. 22; 1 Cor. xvi. 1; 2 Cor. viii. 1; Rom. xvi. 4.

Churches there were placed, when the Apostles could not exercise personal supervision, presiding elders, to whom they delegated part of their authority. Such were James in Jerusalem, Timothy at Ephesus, Titus in Crete. And thus there gradually grew up an outward and visible Body, or set of Bodies, loosely connected together by the authority of the Apostles, but never, as Bishop Westcott points out, absolutely in union. At best this was an imperfect, struggling, fallible representation of the true spiritual Body of Christ, of which only some of the professing Christians were genuine participators and members.

This visible Body, or aggregate of Bodies, is what is called "the Church." There are several passages where the precise reference is hard to decide. But when we read, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God" (1 Cor. x. 32); and again, "God hath set some in the Church, first apostles, etc., etc." (1 Cor. xii. 28), we recognise a reference to the whole visible Church, regarded as the aggregate of local Churches, even in apostolic days.

Thus the Visible Church, in the sense given above, grew and multiplied, not as an end in itself, but as a means to a far more glorious end, the "perfecting of the saints, the edifying of the body of Christ." We thankfully recognise the existence and the value of this visible Church. But we must not forget that there is an invisible Body, even "the general assembly and Church of the firstborn, which are written in heaven" (Heb. xii. 23), a Church to which the visible Bodies are constantly contributing members.

§ 7. *The Essentials of a Visible Church.*

Our Church of England defines the visible Church as "a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments duly administered, according to Christ's ordinance in all those things that of

necessity are requisite to the same." ¹ Here are three marks by which to distinguish a true portion of the visible Church :—

It is a congregation of faithful men.

The pure Word of God is preached.

The Sacraments are duly administered.

To these our Homily ² adds the mark of "discipline," which, however, is plainly involved in the Article. The exclusion of unfaithful men, the maintenance of the pure Gospel, and the due administration of the Sacraments are things which carry with them the necessity of order and discipline. And these can only be upheld by a duly constituted ministry of the Word and Sacraments.

But the Church of England wisely frames her definition in very general terms lest she should confine too closely the limits of Christ's Church on earth. That Church is an embodiment of certain principles; it does not depend on any fixed pattern of organization. What is essential is that only those who profess the true faith, or, in the case of infants, have that profession made for them, should become members: that the pure Word of God should continue to be preached in it, so that nothing can be required as necessary to salvation but what may be clearly proved thereby; finally, that its members should be admitted by baptism, and should meet together from time to time to celebrate the Lord's Supper.

For this, as we have said, it is plain that a duly ordered ministry is most desirable if not absolutely necessary, and we have clear indications of our Lord's provision for such a ministry, and of the Apostles' maintenance of that ministry.

But no one settled *form* of ministry is named in Scripture, as essential for all Churches. However fully, there-

¹ Article XIX.

² Homily for Whit Sunday. Part II., "The right use of ecclesiastical discipline."

fore, we believe in the antiquity¹ of the Three Orders, and in the historic continuity of our own Episcopate (as we most firmly do), yet these things cannot be taught as essential to salvation, or as an essential mark of a visible Church, because they cannot be proved from Scripture.

It is quite possible, nay probable, that some principles of Church Order *may have been* among those "things of the Kingdom of God," which our Lord taught His Apostles during the forty days. But unless we can prove from Holy Scripture that it was so, and that they were taught *as essentials*, no man, teaching on the lines of Article VI. of our Church, can affirm that any definite scheme of organization is a necessary note of Christ's Church on earth.

These simple qualifications then are all that is essential: pure Scriptural teaching, faithful Baptism, faithful Communion, with such an ordered ministry as shall ensure these things, and the discipline which they involve. Wherever these are found, no matter what rents there have been *in* the visible Body, yet there is no rent *from* it. Many distressing circumstances have cast their baleful shadows over the visible society which we call Christendom in the march of ages; but in spite of our "unhappy divisions," East and West, Roman Catholic and Protestant, Anglican and Non-conformist, wherever these few simple essentials are found, *there* is such a congregation of faithful men, *there* is the visible Church of Christ.

Moreover this earthly society, however imperfect, retains sometimes the names of the heavenly society by way of reminder, hope, and aspiration. It is called "Catholic," or Universal, because it ought to be universal, and in fact *is* no narrow national sect, but extends its confines "throughout all the world,"² holding, moreover, no partial truth as if

¹ "From the Apostles' times." (Preface to Ordinal.)

² "The Holy Church throughout all the world doth acknowledge Thee" (*Te Deum*).

were the whole (which is the root of all heresy), but the truth concerning the revelation of God in Christ which we call the "Catholic Faith." It is said to be "Holy," separated to God, because its ideal is that all its members should be holy; and every service and ministration has this glorious aim in view for each member, "perfecting holiness in the fear of the Lord." And it is "One," not because it imposes one cast-iron yoke of uniformity, but because all its members profess "one Lord, one faith, one baptism," and because with all its failures it tends to foster that deeper, truer "mystical union that is betwixt Christ and His Church."

§ 8. *The Church of England's View.*

There is a constant tendency to confine the visible society within too narrow limits, partly because men do not remember the difference of conditions and circumstances. In the presence, first of sore persecution, later on of baleful heresies, the Church visible preserved for many years not only its unity, but to a great extent its uniformity.¹ But now it is not so. Yet the Church of Rome would limit it to her Communion only, and some Anglicans would limit it to those Episcopalian Churches only which have an unbroken succession.

Our Church however firmly insists on keeping the bounds of the earthly society as wide as Christ Himself left them. We have already considered the essential "notes of the Church" as given in Article XIX. Here are some further passages which confirm the moderation of that Article. In the Bidding Prayer² we find these words: "Let us pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world." Moreover the Canon distinctly goes on to say, "especially for the Churches of England, Scotland, and

¹ See below: "Unity is not uniformity," p. 191.

² Canon lv.

Ireland." Now the only Churches in Scotland at that date¹ were the Roman Catholic and the *Presbyterian*. Nor can it be said that matters are now different, for on the day of the accession our gracious Queen declared that she would maintain and preserve the government, worship, discipline, etc., of "the Church of Scotland as by law established." When the Act was passed prescribing the same securities for the Presbyterian Church of Scotland as for the Episcopal Church of England, some bishops objected; but Archbishop Tenison spoke the mind of our formularies and of our truest churchmen when he said, "The narrow notions of all Churches have been their ruin. I believe that the Church of Scotland, though not so perfect as ours, is as true a Protestant Church as the Church of England."²

In the "Prayer for all sorts and conditions of men" we pray for the "good estate of the Catholic Church," and it is immediately defined as "all who profess and call themselves Christian," just in the same way "the Universal Church" for which we pray in the Prayer for the Church Militant, is paraphrased by "all they that do confess Thy Holy Name."

A resolution was passed at the Lambeth Conference, 1888, on the subject of the two Sacraments. The *essentials* are thus stated:—The use of Christ's words of institution, and of the elements ordained by Him. In other words, the "form" and the "matter" are the only essentials named. But where Christ's Word and Sacraments are, there surely is His Visible Church.

¹ The Canons were issued in 1604, when the Scotch Church was Presbyterian. Episcopacy was not revived in Scotland till 1610.

² Stanley's *Church of Scotland*, Lecture II.

CHAPTER III

THE CHURCH IN ITS ORDER

§ 1. *Necessity of Order.*

IT will be evident from what has been said that, as men and things now exist, a visible organization, with duly appointed officers and fitting rules, is necessary for the furtherance of our Lord's great purposes. If the Gospel had brought men's wills wholly and at once into subjection to the will of God, this might not have been necessary. But "things are as they are"; our Lord has recognised it to be so, and so must we.

Speaking generally, the office of the visible Church in this respect is to establish and promote such "a decent order in the Church" as shall "pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred." This is the aim set forth by our own Church in the introduction to the Book of Common Prayer.¹

This order will vary in various lands. The few simple essentials of the visible Church must of course be maintained, but in non-essentials much latitude has always been recognised. Let us take the case of the Church of England. She lays the lines of her own discipline and order with great distinctness; yet she takes care to state that "in these our doings we condemn no other nations, nor prescribe anything but to our own people only; for we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory,

¹ "Of Ceremonies."

and to the reducing of the people to a most perfect and godly living, without error or superstition: and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries." ¹

§ 2. *Principles of Divine Worship.*

The order of the visible Church touches, in the first place, public ministering in the congregation.

To this head belong not only the appointing of a duly ordered ministry, but also the nature of the functions which the ministry exercises, and the public services in which we are to offer that worship which God delights to receive.

To take the last point first:—in the order of services for public worship, two points have been carefully observed by the Church of England.

(1) A scrupulous regard has been paid not only to the *essentials* of public worship, but also to those venerable forms, rites, and ceremonies, which have almost immemorial use to recommend them, and of which we may fairly predicate the famous sentence of Vincentius of Lerins, "what has been held always, in all places, and by all men." ²

(2) Great care has also been taken that every part of the Service should be such as to "declare and set forth Christ's benefits unto us," and to express that great truth which the Reformation re-asserted, namely, that "Christ's Gospel is not a ceremonial law, but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit." ³

Such our services claim to be, and our hearts gladly answer that such they are. Everything essential, whether it be of minister or sacrament, has been retained. The

¹ "Of Ceremonies." See also Article XXXIV., quoted below.

² See the "Preface," and "Concerning the Service of the Church."

³ "Of Ceremonies."

old has not been rejected for its age, nor the new as a new-fangled innovation. Eastern Liturgies and Western Missals, Continental Services, both "Reformed" and Lutheran, Roman Catholic¹ as well as Protestant, were consulted and used by the Reformers of our own country, so as to produce that unequalled "Directory" of order, discipline, and worship, the Book of Common Prayer.

Yet other sections of the visible Church exercise the right, which is undoubtedly theirs, of appointing an order of worship, in many points different from our own. Some few bodies prefer extempore to written prayers. We do not agree with them, so far as our public worship is concerned, but they must not be unchurched because of it, and we ourselves rejoice in "the exercise of the gift" at our private and special meetings for prayer and praise. So, too, the American, the Scotch, and the Irish Episcopal Churches have Prayer-Books somewhat differing from ours: and it may be that when India or Japan comes, in God's wise time, to have a Church of its own, it will be found that such an address as "Dearly beloved brethren, etc.," or even *the exact setting* of the grand Catholic truths of the Athanasian Creed, will not be chosen as forms most conducive to edifying the Church of those lands.

§ 3. *Private Ministration.*

Under this head will fall all personal ministration, which, though left mainly to the discretion of the clergy, is wisely directed in some measure by our Church, whose instructions are fully given in the Ordination Services. Only one branch of this work needs special notice, viz., the exercise of disciplinary authority where sin has been openly committed or privately acknowledged. One thing is certain, namely, that our Lord committed this authority to His Church, so

¹ The Reformed Breviary of the Spanish Cardinal Quignon was followed by Cranmer in several material points.

that every visible Church must make some provision for the exercise of it.

§ 4. *Public Discipline.*

In the Church of England the matter stands thus: At the ordination of the Presbyter, authority to exercise discipline is conferred on him by the use of our Lord's words; "Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained" (John xx. 22, 23). As Hooker has well pointed out, it cannot be objected to these words that they contain error. They contain our Lord's own commission to His Church, explain them as we will. Whatever meaning they had as they came from His sacred lips, that meaning we attach to them with more or less definiteness in the Ordination Service. It is to be observed, however, that this authority is committed in the Church only to the higher Orders of Ministers. Such a solemn commission is wisely so restricted. The Church of Rome teaches that there is something essential, and of the nature of a Sacrament, in the use of these words; but so far is this from being the case that they were never used in the Ordination of the Presbyters of the Western Church *until about the fourteenth century*! Still, we do use them at present, and, though non-essential, they are eminently significant, as they give to the Presbyter a power of discipline which was originally restricted to the Bishop.

This authority of discipline, as we may call it, is several times alluded to in the Prayer-Book. In the Absolution at Morning and Evening Prayer, we read that God "hath given power and authority to His ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins." The authority is thereupon exerted publicly in what follows, "*He* pardoneth and absolveth all them that truly repent, and unfeignedly believe His Holy Gospel." It is the Church's solemn, formal, and public

pronouncement of the conditions on which God forgives the sinner. People lightly say, "Any one, a deacon, or even a layman may say those words." That is true in a sense; but we must distinguish between that private message of pardoning love which all may and ought to deliver, and the official and more responsible counter-signature by the voice of authority telling of the pardon which comes direct from God alone. A more definite exercise of disciplinary authority is referred to in the rubrics before the Office of Holy Communion, where the duty of repelling open offenders is committed to the clergy, care being taken to avoid injury to character on the one hand, and on the other profanation of the Sacrament.

§ 5. *Confession and Absolution.*

Again, this authority underlies the advice given at the close of the first exhortation of our Communion Service, which some (strangely enough) have made the starting point of invitations to *habitual* confession. As a matter of fact, no passage could more distinctly condemn such advice as *not* the voice of the Church of England.

Let us look at the Exhortation. It is an appeal for preparation before reception of the Holy Communion. It describes in detail the "ways and means" whereby we "may come holy and clean to such a heavenly feast." They are—self-examination with a view to "confession to Almighty God," forgiveness of injuries, restitution of wrongs, and so forth. Sinners are urged to "repent of their sins, or else to come not, etc."

But *if by this means* of personal self-examination and confession to God any one's conscience cannot obtain peace, *then* he is thus invited, "Let him come to me, or to some other discreet and learned *minister of God's Word*, and open his grief, that *by the ministry of God's Holy Word* he may

receive the benefit of Absolution, together with ghostly counsel and advice."

Here, when the ordinary "ways and means" have failed, is a further exercise of the authority described in Morning Prayer. No special form of Absolution is mentioned, but *God's Word* is clearly to be the instrument used, as one of our Homilies plainly puts it. The same "shewing of trouble and doubt of conscience" to ministers is there recommended, "that they may receive at their hands *the comfortable salve of God's Word.*"¹

§ 6. *Visitation of the Sick.*

One other special case remains in the Visitation Office; an Office only binding on clergy who are "no preachers,"² that is, who are not licensed to preach, as all our clergy now are. It refers to the solemn hour of serious sickness, when the conscience is still troubled with some "weighty matter." "Special Confession," not necessarily private, is then suggested (not demanded). And this may be followed, if the sick person "humbly and heartily desire it," by the very direct form, "I absolve thee."

Taken with the context, it is clear that this form is in strict agreement with the other passages already cited. It carefully distinguishes between this ministerial Absolution and the Divine Forgiveness,—"*Our Lord forgive thee. . . . By His authority committed to me, I absolve thee.*" It bases the words on the commission already explained in the Daily Words of Absolution. The form is a late one,³ and our Reformers might have omitted it without any loss of primitive and Catholic truth, but of its meaning there can be little doubt. Such absolution is neither

¹ Homily on Repentance.

² Canon lxvii.

³ It is not found as a settled part of such ministration till the 12th or 13th century.

enjoined as necessary nor recommended as habitual. The cases contemplated are distinctly exceptional. Here is no shadow of priestly mediation or direction of conscience, but a solemn assurance of the most blessed message of the Gospel to all who repent and believe. It is given by the authorized representative of the Christian Society in the name and with the authority of the Divine Master.

“The kingdom of Christ,” says the late Bishop Lightfoot, “has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose intervention God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength.”¹ Whilst firmly upholding this truth, we may frankly recognise the authority of discipline. We realize its proper value while we guard against its excess. We say that this authority, committed by Christ to His Church, is exercised by the Presbyters of the Church, first when, not as private Christians but “according to their office,” they publicly pronounce God’s pardon to all who repent and believe: secondly, when by exercising a godly discipline they admit to or exclude from the Lord’s Table, which we may note was the most ancient form of Absolution, or the contrary, in the Christian Church:² lastly, when they minister to troubled consciences “the comfortable salve” of God’s Holy Word, or in one extreme case pronounce those most solemn and most scrupulously guarded words, “Our Lord forgive thee.” “By His authority committed to me, I absolve thee.”

¹ Bishop Lightfoot’s *Dissertations. The Christian Ministry.*

² See *History and Claims of the Confessional*, by Bishop Reichel of Meath.

CHAPTER IV

THE THREEFOLD MINISTRY

§ 1. *Development of the Three Orders.*

THE rise of our threefold Ministry was gradual. It is impossible for any one to say with certainty either that our Lord did expressly ordain it, or that He did not. At all events He did not directly *command* it, or the Apostles would have told us so, and therefore we cannot teach it as "requisite or necessary for salvation."

Now while the simplest principles alone are *necessary* to the visible Church, there are other things which can only be neglected with great loss. Accordingly our Church follows as closely as possible the principles of Church Order which we find in Holy Scripture, and which were followed by the Primitive Church immediately after the Apostles. In the words of our Prayer-Book, "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons."¹

§ 2. *Early Subdivision of Ministry.*

The evidence in support of this position is briefly as follows. Before the Ascension our Lord gave to His disciples *as a whole* the commission to carry on His work. "As my Father hath sent Me, even so send I you" (St. John xx. 21).² It was no new commission, but the entrusting to His

¹ Preface to the Ordination Service.

² "The main thought is that of the reality of the power of absolution

Church what God the Father had entrusted to Him; and the Church speedily acted on this commission.

At first the sole officers of the Church were the Twelve Apostles. They represented officially both Christ and also the whole body of believers. They summed up in themselves all the Orders of the Ministry. They did the work of ordaining, laying on of hands, ministering both Word and Sacrament, organizing, and even "serving tables." Over and above all these, they had the power of conferring spiritual gifts and working miracles; besides which they had the promise of unerring guidance in their work.

As the Church increased, further provision became necessary, and we see the Apostles devolving first their lower, and then some of their higher duties on chosen men, whom they ordained with prayer and laying on of hands. So it was that "seven men of honest report" were appointed to relieve the Apostles of their more secular duties, in order that they might "give themselves continually to prayer and to the ministry of the Word" (Acts vi. 4). The way was thus prepared for the appointment of an Order of Deacons when the conditions of the Church made it necessary.

As time went on, and Churches were founded in Syria and in Asia Minor, another step had to be taken. Elders were appointed. We first read of Elders (*lit.*, Presbyters) in Jerusalem in Acts xi. 30, and from that time onward there are frequent references to them (Acts xi. 30; cf. xv. 2, 4, 6, 22, 23; xvi. 4; xxi. 18).

At Lystra and Derbe, Antioch and Iconium, a settled ministry was established, like that at Jerusalem. "They ordained them elders in every Church."¹ One personal

granted to the Church, and not of the particular organization through which the power is administered. There is nothing in the context to show that the gift was confined to any particular group (as the Apostles) among the whole company present."—Bishop Westcott in *The Speaker's Commentary*. See below, p. 228.

¹ Acts xiv. 23.

instance is recorded. Timothy was a native of Lystra, and St. Paul in both his Epistles reminds him of what was almost certainly his ordination. The ceremony described is most suggestive as giving the origin of our own impressive Ordering of Priests; for Timothy was ordained by the laying on of hands, not only of St. Paul himself (2 Tim. i. 6), but also of "the Presbytery" (1 Tim. iv. 14). Both the Apostle and the Presbyters present joined in that ordination just as in our own service. "Stir up the gift of God that is in thee, by the laying on of *my* hands." "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of *the Presbytery*."

§ 3. *Apostolic Bishops.*

At Miletus St. Paul sends for the Elders or Presbyters of Ephesus, who are also called "Overseers," or Bishops (Acts xx. 17, 28).¹ In 1 Timothy we read of Bishops, Elders, and Deacons, while in the Epistle to Titus the terms Bishop and Elder are apparently used to represent the same officer (Titus i. 5, 7).²

When writing to Philippi, St. Paul addresses the "Bishops and Deacons" (Phil. i. 1), and makes no mention of Presbyters; and the use of the plural number points to the fact that Bishops were not yet fully differentiated from Presbyters. Even later on, in St. Clement's Letter to the Corinthians,³ and in the newly-discovered *Didache*,⁴ documents of the last decade of the first or early in the second century, the same description of Church officers is followed, *i.e.* "Bishops and Deacons."

Yet even in the New Testament we find indications that

¹ Our English "Bishop" is a shortened form of the Greek *Episcopos*, just as "Priest" is a shortened form of *Presbuteros*.

² So possibly in 1 Tim. iii. 1, 2, and v. 1, 17, 19. Cf. 1 Pet. v. 1 in the Greek.

³ First Epistle of St. Clement, § 42.

⁴ *Teaching of the Twelve Apostles*, § 15.

the Apostles were being guided to prepare the way for a still higher order of ministers than the Presbytery. This they did as before, under the constraining needs of their work, by devolving some important duties upon the leading Presbyters of Churches or groups of Churches. At first the Apostles were able by their incessant labours to visit the Churches they had planted, or to inspect and confirm by fuller spiritual gifts such beginnings as had been made by Philip the Evangelist at Samaria (Acts viii. 14-17), or by the "men of Cyprus and Cyrene" at Antioch (Acts xi. 20-24). But the word of God grew too mightily for their limited powers; in any case, they must soon pass away, and the future must be prepared for. It was thus done.

In the island of Crete St. Paul had preached the Gospel, and Churches had been formed in several cities. He could hardly hope himself ever to visit the island again. Accordingly he left Titus behind him, devolving upon him certain functions which at first belonged to the Apostles only. "For this cause left I thee in Crete, that thou shouldest *set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.*" Here are the evident germs of what has been called "Monarchical Episcopacy," as opposed to Presbyterian Episcopacy.

It is clear that the same commission was given to Timothy at Ephesus, for he receives the distinct warning, "Lay hands suddenly on no man," and detailed directions are added as to the character of those he should ordain. Almost universal consent assigns a similar position to St. James at Jerusalem, who was an apostolic personage, though not one of the Twelve.¹ But his position shows that preparation was already being made for the time when a settled head should be placed over every Church.

¹ He was the "brother" of our Lord, *i.e.*, probably the son of Joseph by a former marriage. See Bishop Lightfoot on Galatians, "The Brethren of the Lord."

Thus while (as Bishop Lightfoot tells us) "it is the conception of a later age which represents Timothy as *Bishop* of Ephesus, and Titus *Bishop* of Crete": and again, that "as late as the year 70 A.D. no distinct signs of Episcopal government have hitherto appeared in Gentile Christendom," yet we see that the lines of organization are already leading most definitely in that direction. The Apostles, step by step, have taken into the partnership of their work first the Deacons, then the Presbyters, while to a certain few of the Presbyters they are committing even the powers of rule and ordination. What does it naturally foreshadow? Up to what apex do these lines of the pyramid almost necessarily lead? Let history tell us.

§ 4. *Testimony of the Post-Apostolic Church.*

For some years after the last book of the New Testament was written we hear little or nothing as to Church organization. The Christian literature of that period is very scanty, and the matter passes out of sight, saving a few meagre notices, till early in the second century. Then once more it emerges into the light, and we find the three Orders fully recognised by the martyr Bishop of Antioch, St. Ignatius (about A.D. 110). This is undoubted from the letters of that Father, which are now acknowledged to be genuine. The stream of evidence is then continuous.

We can claim no definite word of authority from Christ; we do not seek the fictitious support of a supposed Apostolic Council.¹ We simply start from the facts of Holy Scripture, and follow the direction in which they lead us. But following with candid mind the path which God has thus revealed, and welcoming what unchallenged history brings to meet us in our search, we hold that "from the

¹ This was the theory of Rothe. See Bishop Lightfoot, *The Christian Ministry*.

Apostles' time there have been these Orders of Ministers in Christ's Church ; Bishops, Priests, and Deacons." ¹

§ 5. *Special Ministrations in the Apostolic Age.*

It should, however, be remembered that while these Orders were thus appointed as the Apostles *had gradually to seek helpers in the work*, there were certain of their powers which were not transmissible. The power of bestowing supernatural gifts belonged to the Apostles alone. To the transference of any such power as this, which was necessary in the first founding of the Church, Scripture bears no witness whatever. It passed away, together with the personal witness to the resurrection of the Lord Jesus.

It should further be noted that these *three* Orders emerged as the permanent Orders of the Visible Church from a number of offices named as existing in primitive times. In one Epistle we have the titles of no fewer than *eight* classes of ministers: "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. xii. 28). In another Epistle four classes are named: "And He gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers" (Eph. iv. 11).

Of these we find but little notice elsewhere, save of the Apostles and the Prophets. The former had no complete successors ; but both these titles were used, probably in a secondary sense, till at least the end of the century, for we read of them in the *Didache*,² and we realize from what we read there that functions denoted by the highest titles were liable to abuse in the earliest ages of the Church.

¹ Pref. to Ordination Service.

² *Teaching of the Twelve Apostles*, § 11.

CHAPTER V

THE HISTORIC EPISCOPATE

THIS subject claims our further notice, since it is the basis of the recent Papal Bull condemning our Anglican Orders (1896). It is also the greatest bar to reunion with non-Episcopal Churches, and gives rise to keen controversy within the limits of our own Anglican community. It is well on such a matter to understand clearly the position which we maintain. There are two things which must be kept carefully distinct:—

- i. The fact;
- ii. Certain conclusions drawn from the fact.

§ 1. *Historical Succession of Bishops.*

We as English Churchmen fully and unreservedly recognise the historic fact that an orderly succession of ministry is according to the mind of Christ, and that such succession has been continued in the Church from the earliest ages. We have reason to believe that our Church has been under episcopal government from the beginning, and (so far as history reveals) that there has been no break in the laying on of hands from the time of the first British Church to our own day. At the Reformation we were not compelled to part with Episcopacy, as were some of our Protestant brethren. And while we firmly hold on Scriptural grounds that nothing but sin can interfere with the communion of the soul with God, and that God's free grace can alone remove that obstacle, nevertheless it should be a

great comfort to us amid all the difficulties, disputes, and divisions which have grown upon us in the lapse of ages to feel that, as far as possible, we are continuing not only in the Apostles' doctrine, but also in primeval order.

Whilst it is true that "the old order changeth, giving place to new"—socially, politically, and even in religious beliefs—yet we rejoice to believe that, as in God's Word and Sacraments so also in the order of our ministry and worship, we still walk in "the old paths."

This is an enormous advantage; but it brings with it a serious responsibility. It is never possible for everybody to agree as to every detail of a formal code of Articles and Formularies, made necessary in many cases by various errors of the past. But it cannot be right for any one person, or number of persons, to break off from the main body of Christians who have such a history as we have, and try to form a separate Church, simply because in some non-essential point they do not agree with the community as a whole. Such self-willed choice is the very essence of schism, and we cannot but lament the pedantry, the unbending ecclesiasticism and the needless scruples which have led, on the one side or on the other, to all the sects and schisms which disfigure the Visible Church of Christ and hinder its triumphant progress in the world (John xvii. 21).

Whilst, however, we recognise and lay great stress on the fact that we possess the historic Episcopate, which is the lineal representative of sub-apostolic Order, we do not regard this advantage as a substitute for Truth or Holiness. It is not enough to call Abraham our father; we must do the works of Abraham. We must be apostolic in truth and life as well as in Order.

§ 2. *Transmission of Grace.*

Such is the fact. We turn to certain conclusions drawn from it. We are asked to accept, as part and parcel of our

historical Episcopacy, a certain mechanical theory of the transmission of grace. It is argued that as Christ intended a continuous succession, and as that succession, so far as we can see, has always been maintained, therefore ministerial gifts, and even the grace of Christ's Sacraments, can only be assured to us by an *episcopally* ordained ministry.

Accordingly, when the question of splits *in* and splits *from* the Church is discussed, it is assumed that a non-episcopal community,—however serious may have been the causes of an irregular succession,—cannot be regarded as part of the visible Church, as possessing a valid ministry, or as having any covenant assurance of grace. God's grace, it is said, may overflow its ordinary channels; but such Christians can only look for what are groundlessly called "uncovenanted mercies." They sail in an unseaworthy vessel; though the charitable hope is expressed that, "some on boards and some on broken pieces of the ship," they "may escape all safe to land!"

From this mechanical theory we wholly dissent, on Scriptural grounds, historical grounds, and on our position as members of the Church of England. God's covenant of grace is clearly laid down in Scripture, and we cannot point to a single passage which even hints at any such condition of that covenant. We have, it is true, the two Sacraments, the divinely-appointed seals of the Covenant, which none can without utmost peril wilfully reject. But it is nowhere stated that episcopal ordination is essential either to the Sacraments or to the Covenant which they seal, or to the grace which they convey. God's grace is entirely free and untrammelled. "Him that cometh to Me I will in no wise cast out" (John vi. 37). "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life" (John vi. 40). "Let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. xxii. 17). "Behold, I

stand at the door, and knock : if any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me" (Rev. iii. 20). "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. ii. 8).

"Oh! how unlike the complex works of man,
Heaven's easy, artless, unincumbered plan!

* * *

Inscribed above the portal, from afar
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickening words, 'Believe and live.'"¹

§ 3. *Why the Foreign Reformers were non-Episcopal.*

As a matter of history this false theory compels us to unchurch some of the largest and most influential bodies of Christians. The Lutheran Church in Germany, the Presbyterian in Scotland and in the United States of America, (to speak of no others) are alike deprived of assured blessing in their ministry, and are handed over to what comfort may be found outside the ordered Covenant of the Gospel.

In the face of the history of the Church since the Reformation, nothing but the express command of Christ could lead us to assert that the absence of Episcopal Orders, however desirable and useful they are, constitutes an actual rent from the Church. Let us remember that the Continental Reformers had no desire to break away from the ancient Constitution of the Church, had it been possible to obtain reformation and, at the same time, not forfeit Episcopal order. But it was not possible, and they had to choose between errors of faith and irregularity of order. Here are some of their expressed views on the subject:—

"We would willingly preserve the ecclesiastical and canonical government, if the Bishops would only cease to exercise cruelty upon our Churches."—*Augsburg Confession (Lutheran)*.

¹ Cowper's *Truth*.

"I know not with what face we can refuse Bishops, if they will suffer us to have purity of doctrine. . . . Luther did always judge as I do."—*Melancthon*.

"Bishops have invented no other form of governing the Church but such as the Lord hath prescribed by His own word."—*Calvin*.

"We see by the constant practice of the Church, even from the time of the Apostles, how it hath pleased the Holy Ghost that among the ministers to whom the government of the Church is especially committed, one individual should have the chief management of the Churches and of the whole Ministry, and should in that management take precedence of all his brethren. For which reason the title of Bishop is employed to designate a chief spiritual governor."—*Bucer*.

"If there be any who altogether reject episcopal jurisdiction (a thing I can hardly be persuaded of), God forbid that any one in his senses should give way to the madness of such a man."—*Beza*.

Such is the voice of history concerning the Protestant Churches of the Continent. Are we prepared to regard such men as outside the pale of covenant privilege by confining God's grace to episcopal institutions, when they could only have retained them by continued submission to Papal tyranny and error? God forbid!

§ 4. *The Church of England View.*

Nor does the Church of England, herself an Episcopal Church, assert that it is so. For her own Orders the lines are precisely laid down. But her definition of the visible Church¹ does not demand Episcopacy as an essential note, and the Article describing the Threefold Order of her Ministry² is not directed against non-episcopalians, as though their Orders were invalid, but against Roman Cath-

¹ Article XIX.

² Article XXXVI.

olics who denied the validity of our Anglican Orders. We do not there assert that other Orders are insecure, but that our own clergy are sufficiently ordained. For ourselves our mind is made up. We know that in these days, as in the Church of the early centuries, the Bishop is a centre of unity for ourselves, and the means of harmony and communication with other parts of Christendom. We do not regard Presbyterian Orders as of quite equal historical completeness with our own; but we have no word of condemnation for them as if they conveyed no certainty of covenant grace. And the practice and counsel of our best divines in the 16th and 17th centuries confirms our view as correct.

It is well known that in the 16th century some English benefices were filled by clergymen who had not received Episcopal ordination. It must not be argued that therefore our Bishops regarded Presbyterian Orders as equally regular, and as according to the earliest and best traditions. But it is undeniable that, inasmuch as episcopally ordained clergy were difficult to obtain after the exile on the Continent during the dark days of Queen Mary, such ordination was not regarded as essential.¹

Next hear the voice of Archbishop Ussher, who lived in the middle of the 17th century. "For the testifying any communion with these Churches (of France and the Netherlands) which I do love and honour as true members of the Church Universal, I do profess that, with like affection, I should receive the blessed Sacrament at the hands of Dutch ministers, if I were in Holland, as I should do at the hands of the French ministers, if I were at Charenton."

Take another and (in view of his stringent Church opinions) still more impressive witness, Archbishop Laud. In his controversy with Fisher the Jesuit, Laud denied the necessity of "continued visible succession."

Once again, Bishop Cosin, while on the Continent, attended

¹ For the witness of Canon lv. see above, page 169.

the Huguenot Sacrament at Charenton, and thus wrote :—
“Considering there is no prohibition of our Church against it (as there is against our communicating with the Papists, and that well grounded upon the Scripture and will of God), I do not see but that you may (either in case of necessity, or in regard of declaring your unity in professing the same religion) go otherwhiles to communicate reverently with them of the French Church.”

One witness may be cited from modern times. Dr. Salmon says,¹ “The Prayer Book does not say that Episcopacy is so essential that without it the being of a Church is impossible, and I do not feel myself called on to go beyond what the Church has asserted. In matters where Scripture contains no express command I will not undertake to limit the power of the Church to modify its institutions, so as to adapt them better to the changing conditions of successive ages.”

¹ Sermon at the Consecration of Dr. Dowden, Bishop of Edinburgh.

CHAPTER VI

THE CHURCH IN ITS UNITY

§ 1. *The Importance of Unity.*

IT was the prayer of our Lord, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they all may be one in Us: that the world may believe that Thou hast sent Me" (John xvii. 21). From this it is clear that true unity is a thing to be earnestly desired, prayed for, and worked for among Christians. Our Lord, in the very night of His betrayal, prayed for it, and connected it closely with the conversion of the world.

Yet it is important not to assume, at least without consideration, that our Lord meant necessarily or at least primarily, a visible external unity. If one looks at this wonderful chapter, it seems clear that it must refer, certainly in the first place, to what Origen (third century) called the "Church absolutely," i.e. the true members of the Body of Christ, the invisible Church of the Redeemed. The language used throughout is most elevated, and the union between Christ and His people is spoken of in terms which far transcend our description of mere external union. It is only in a secondary and qualified sense that we can apply the words of this prayer to the visible Church of professing Christians.

Yet it is certain that visible unity ought by no means to be lightly esteemed or presumptuously broken, for it is the sign and bond of that inward spiritual unity for which our Lord specially prays.

It cannot be doubted that our "unhappy divisions" grieve

our Lord and Master, nor can it be denied that they hinder missionary work. Still, let us review them in the light of history, and learn both the consolation and the warning which that review may bring.

We have seen that the visible Church is the aggregate of a number of local or national Churches, each having an organization varied in non-essentials, though possessing the same divinely appointed ordinances. Now it would have been delightful to find that the whole of these outward societies remained in visible harmony with one another. But even in the days of the Apostles it was not so. "There never was an epoch since the Church spread beyond Jerusalem," says Bishop Westcott, "when the 'one body of Christ' was one in visible uniformity, or even one in perfect sympathy. Time has indeed hardened and multiplied the differences between the several parts into which the Church is divided; but it is possible to trace already in the apostolic age the essential features of those divisions over which we grieve. And if we look forward to the great promise which gladdens the future, it is not that there ever shall be, as we wrongly read, 'one Fold,' one outward society of Christians, gathered in one outward form, but what answers more truly to present experience and reasonable hope, 'one Flock, and one Shepherd.'"¹

Accordingly, while we yearn and pray for more visible unity, and while we fully recognise that self-willed choice, or petty pique, or personal slight has often led to a very real sin of schism, yet we must not forget that external unity may be bought at too dear a price, and that there is a spiritual unity which lies deeper than all surface divisions.

§ 2. *Unity is not Uniformity.*

A glance at the historical Conspectus given further on will serve to illustrate this fact in numerous ways. Bishop

¹ *Historic Faith.*

Westcott has told us how matters were tending even in the Apostles' time. At first, however, there might be said to be one visible Church, all parts of which were in communion one with another, though observing different customs. This visible unity and inter-communion was greatly strengthened by the very fact of the heresies. The heretics were 'particularists,' i.e. they held a part but not the whole of revealed truth, and so it came about that orthodox Christians were called "Catholics," or Universals.¹

Thus for a time there was one visible Church; heretics were outside it, and their mistakes were over-ruled to deepen the sense of a visible unity.

This, however, was not to last. Nor can we be surprised when we consider human imperfections and the number of nominal believers, that, though true believers are in reality all one in Christ Jesus, yet the outward organizations were led into mistakes, differences, and quarrels, which gradually hardened into strong lines of separation.

§ 3. *Early Tendencies towards Separation.*

It is remarkable how small a "rift" will spoil the Christian harmony.

One of the earliest differences was with regard to the time of keeping Easter. The Churches of Asia Minor celebrated Easter on the fourteenth day of the Jewish month Nisan, whether it fell on Sunday or week day.² But the Churches of Palestine, Gaul, and Rome all agreed that the

¹ This was only partly so, because in its original sense the term "Catholic" has reference to the extent of the Church's destiny, which was to be world-wide. So when we sing in the *Te Deum*, "The Holy Church throughout all the world doth acknowledge Thee," we mean the Catholic Church. Subsequently the word denoted two ideas: the Church is no national sect, nor is it the depositary of any partial truth; its doctrine is complete, to conquer the whole world is its destiny.

² This is what was known as the "Quartodeciman" practice.

exact 14th Nisan must yield to the Lord's Day, and so kept Easter on the following Sunday.

The difference was trivial, but the dispute was severe. Victor, Bishop of Rome in the middle of the second century, actually excommunicated the Asiatic Churches, but was condemned even by Irenæus, Bishop of Lyons, who shared his own views.

In the days of Cyprian (A.D. 250), we have a still sadder picture, but we may learn from it a most practical lesson. Two questions vexed the Churches of Carthage and Rome, over the former of which Cyprian then presided as Bishop. The one was that of receiving back into communion those who had "lapsed," or gone back to heathenism, in face of persecution; the other was the validity of Baptism when administered by heretics.

The first of these led to an actual schism. Novatian, a Roman Presbyter, was in favour of stern measures towards the "lapsed," and he not only unchurched all Christians who restored "the lapsed," regarding his followers as the *Cathari*, or only "pure" communion, but he was actually consecrated Bishop of Rome in opposition to Cornelius.¹ It is the first instance of that narrow intolerance which has wrought such evil in Christendom.

Cyprian had made common cause with Cornelius in the case of Novatian, for at Carthage *two* rival Bishops had arisen in the strife. But in the case of re-baptism he found himself opposed by the Roman Bishop, and he was led to state with "frightful"² denunciations the absolute necessity of union with the visible Church.

* He was not the first rival Bishop of that See. Hippolytus, about whose position and history there is much uncertainty, was probably a schismatical Bishop of Rome.—Plummer, *Church of the Early Fathers*, p. 98.

² See *Dictionary of Early Christian Biography: Cyprian*. The article is by the late Archbishop of Canterbury.

What was the result of these extreme and arbitrary assumptions? It is true that the Council of Carthage (A.D. 256) adopted Cyprian's views as to the invalidity of Christian Baptism, if not administered within the pale of the visible Church. But the Church of Rome withstood Cyprian, and the Church of the next century firmly reversed the decisions based on his restrictive theories.

The visible unity was still more seriously broken in the fourth century by a schism similar to that of Novatian. Donatus of Carthage also differed from the rest of Christendom as to the treatment of "the lapsed." His sect numbered 400 Bishops, and lasted over a century until it was swept away by the invasion of the Goths.

§ 4. The "*Filioque*" Question.

But a yet greater disruption came in the ninth century. The Eastern Churches had long formed a separate section of Christendom, through the division of the Empire in the days of Constantine. Their centre was in Constantinople, as that of the West was in Rome.

The Eastern Churches had long been indignant at the growing encroachments of the Bishops of Rome, who were aiming at universal supremacy. There had also been a growing divergence on the doctrine of the Procession of the Holy Ghost. Eastern Christians stated it as "from the Father" only; Western Christians added "and from the Son."

At last the Bishop of Rome, not without hesitation and pressure, consented to add the famous "*filioque*¹ clause," to the Creed of Nicæa, without the consent of the Eastern Churches (A.D. 858). Thereupon those Churches, under the leadership of the Patriarch of Constantinople, renounced all connexion with Rome and the Churches of the West. That schism has never been repaired.

¹ "And from the Son,"

It is pitiable that such a dispute should have issued in so final a severance. But the fact was that the bond, which bound the whole visible Church together as one organization, was too artificial to last. History teaches that true unity must be sought not in uniformity, nor in actual communion with any one particular visible body. There must be oneness in essentials, but after that we must seek for unity in that spiritual fellowship with all the faithful which our Creed calls "The Communion of Saints."

§ 5. *The Protestant Separation.*

Subsequent history confirms this view. The Churches of the West fell more and more under the tyranny of the Popes and Catholicism came to mean obedience to the Roman See.

In the sixteenth century this *tyranny*, added to the *corruptions* of the Church of Rome, roused men in Germany, England, Holland, Scandinavia, Switzerland, and other parts of Europe to reject the papal authority.

Hence arose the great Protestant Churches of the West. The Church of Rome taught and teaches that she is the "mother and mistress of all Churches," and that all out of communion with her are not members of the Church of Christ, and are outside the pale of salvation.¹ Such also is the true issue of the recent Papal Bull.

Among Protestant Christians again there are serious external divisions. These differences must cause sadness, and they ought to stimulate prayer that true unity may be restored. "We know," says Dr. Wace,² "that the divisions of Christendom are a most grievous stumbling block to the claims of Christ. They are a standing obstacle to the recognition by the world of the truth of Christ's mission: and we are enabled painfully to realize, by an experience so contrasted with what our Lord prayed for, the importance of

¹ *Creed of Pius IV.* (cent. xvi.).

² *The Church and her Doctrine*, p. 277.

that unity which He desired believers to exhibit. It is the apprehension of the importance of this great ideal which has led to those hasty and erroneous attempts at its realization from which the Church has suffered in the past. There is no greater danger than to grasp at a true aim by unjustifiable means. It is the essence of the very temptation to which our Lord was exposed at the outset of His ministry,¹ and it is a temptation to which able and well-intentioned men have yielded, with disastrous results, at every stage of Church History."

§ 6. *English Nonconformity.*

We have seen that foreign Protestants were generally unwilling to surrender the Episcopal succession, but that they had to choose between errors of doctrine and irregularity of order. They chose, and rightly, the latter alternative. Our position towards them seems clear. We hold, as Ussher, Laud, and Cosin held, that they are true parts of the visible Church, though their Orders, judged from our standpoint, are lacking in regularity. But there are no grounds for asserting that such want of regularity impairs validity.

The position of English Nonconformists is slightly different. It cannot be said with any truth that they were placed on the same horns of a dilemma as their continental brethren. They have seceded not from the corrupt Church of Rome, but from the reformed and Protestant Church of England. They surrendered the historic succession of Bishops mainly on account of differences in ritual and discipline.

English Nonconformity dates from the reign of Queen Elizabeth. At that time the Bishops and leaders of our Church were in favour of advanced reform, and held what may be termed the views of moderate Calvinism. They had chosen the most reformed of all our Prayer-Books (1552 A.D.) as the basis of their revised book, and the XXXIX.

¹ Matt. iv. 8, 9.

Articles and Second Book of Homilies, together with the works of Jewel and Hooker, are a witness to their purity of doctrine, and adherence to the authority of Holy Scripture.

We do not state this in order to condemn, but in common candour to point out that the cases of English and Continental Nonconformists are not wholly parallel. That many, if not most of those who seceded in Elizabeth's reign, did so in the true exercise of conscientious scruples we do not doubt, but it was on matters which were at least infinitely less important than those which drove Continental Protestants to separate from Rome.

The next great secession took place at the restoration of Charles II. The narrow and unhappy influence of Laud, together with the reaction from the subsequent bigotry and intolerance of the Commonwealth, had led to a serious divergence. Neither side was free from blame. The Bishops on one side were unwilling to make generous concessions in their hour of triumph. Baxter and his followers on the other, raised objections, many of which were vexatious, trivial, and absurd. The expulsion of the Puritan ministers on St. Bartholomew's day was terribly and needlessly severe. To insist on episcopal ordination for the future was right and necessary. But what for a century had been regarded as at least non-essential might well have been allowed "for the present necessity," till the old order of things died a natural death.

It was not so to be, and though later attempts were made to remedy the mistake,¹ they came too late, and the temper of the times would not allow any further change.

We need not trace the course of secession any further. Enough has been said to show that the question is one of serious difficulty. "*Prima facie* it is clearly wrong and schismatical," says Dr. Wace,² "for a portion of the members

¹ In 1689.

² *The Church and her Doctrine*, p. 301.

of any Church to separate from its communion: nothing but the corruption of a Church in fundamental points can justify such a course, or relieve it from the charge of schism. It may be, as Canon Gore himself admits,¹ that the Church herself has been in fault, and so far her action should be forbearing. But ministers of such communions are in a very different position from the ministers of foreign communions."

§ 7. *The Possibilities of the Future.*

In estimating the prospects of union which we all desire, it must be remembered, in the first place, that many Nonconformist bodies do possess the essential notes of a Church so long as they remain "Congregations of faithful men, in which the pure Word of God is preached and the Sacraments duly administered." For surely, if we recognise the Lutheran body as a true part of the visible Church, then we have no ground for saying to the Wesleyan body, 'You are not members of Christ's Church' merely because they have no episcopal succession.

Secondly, whatever may have been the nature of these secessions in their first origin, no one can deny that the members of our Nonconformist bodies display a faith, a love, a zeal, a holy devotion to Jesus Christ quite equal to those of our own.

We cannot place such outside the pale of Church privileges, or abandon to the cold comfort of un-assured mercies those whom we love in Christ and admire as fellow-helpers to the truth.

What can be more inconsistent than for a leading Churchman to recommend the late Dr. Dale's admirable work on the Atonement, or for another to recommend to ordination candidates Dr. Smith's commentary on Isaiah,² and then to

¹ *The Church and the Ministry.*

² *Expositor's Bible.*

stamp these men as unauthorized teachers, and relegate them with their hearers to an unhappy *limbus*, a dubious borderland of uncertified salvation!

Look at our hymn-books! Whether you take "Hymns Ancient and Modern," "Church Hymns," or the "Hymnal Companion," you find Churchmen of every shade of opinion using the utterances of well-known Nonconformists, and delighting to do so. Philip Doddridge, Isaac Watts, Horatius Bonar, are well-known and honoured names in "the Communion of Saints" because of their popular hymns. Can we refuse them a place in the Holy Catholic Church or a share in the covenanted mercies of that God whom they teach us to adore? It seems a *reductio ad absurdum*.

Thirdly, it must not be forgotten that a great part of our English Nonconformists have not personally separated themselves from the Church of England, but are adhering to that form of Christianity which they received from their forefathers, and in which many of them have found the truest spiritual blessing. Hereditary descent has to be reckoned with, and the successors of the original Independents, Wesleyans, and Baptists have traditions which they prize very highly, and which we do well not to despise or ignore.

Liberty of conscience is one of the great principles of Christianity. "Who art thou that judgest another? To his own master he standeth or falleth." It was almost a certainty that the non-episcopal form of government, which was with Continental reformers a matter of reluctant necessity, should find some place in this country, and become to many an honoured tradition. With regard to the Presbyterian Church of Scotland, our national laws recognise its position, and our gracious Queen has not only sworn to uphold it, but is herself a communicating member.

On this important point our true attitude may be indicated by the following words from the Encyclical of the Lambeth Conference of 1888. "We gladly and thankfully

recognise the real religious work which is carried on by Christian bodies not of our communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity, that men's hearts are moved more than heretofore towards Christian fellowship. The conference has shown in its discussions, as well as in its resolutions, that it is deeply penetrated with this feeling. May the spirit of love move on the troubled water of religious difference."

Rome has recently closed her doors against reunion. May it not be hoped that the yearning for unity which has been thus disappointed may learn to seek it in other and more hopeful directions?

To union with orthodox Nonconformists there is no insuperable bar. It is true that we state frankly that we believe the Threefold Order of Ministers to date from Apostolic times, and we say that such shall be our constitution. But our formularies neither condemn those who do not follow us in this, nor do they base any special theory of succession upon it. The door to closer union at least remains open. It would be the utmost folly for us to close it. Yet nothing would more certainly tend to do so than the slightest approach to that Church, which has distinctly rejected the indirect but undoubted appeal of some English churchmen. Seekers after reunion may well lay this to heart.

The more the history of our common early Christianity and of our common Reformation blessings is studied, the

more we shall see how close our bond of union ought to be. All Christians in this country have up to comparatively recent times a common past. Nonconformists may justly claim our Creeds and the ancient parts of our Liturgy as their heritage quite as much as ours. Doubtless the matter of reordination is a grave and serious one; but "all things come to him that waits," and the great matter is to avoid anything that may hinder, and to further all that may advance true unity.

In the meantime both Churchmen and Dissenters can do much by avoiding needless irritation, much by making the matter one for earnest, habitual prayer.

"More things are wrought by prayer,
Than this world dreams of."

Mutual respect and friendship, the spirit of humility and conciliation, co-operation in all good works, absolute and unreserved toleration, conferences and discussions when possible, and above all a personal drawing near to Christ, must, by God's blessing, bring us nearer to each other, and must hasten the day when there shall be "one flock, and one Shepherd."

A PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord; that as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen.

CHAPTER VII.

CONSPECTUS OF CHURCH HISTORY.

A.

FROM THE APOSTOLIC AGE TO THE PERIOD OF THE REFORMATION.

§ 1. *The Opening of the Door of Faith to the Gentiles.*

The Church at first confined to Jewish believers, but Christianity destined to be a world-wide religion, hence—
God's Preparation for its extension.

- i. The Jewish religion, and the "dispersion" of the Jews in all lands.
- ii. The Roman organization, which afforded a "high-way" for Christian missionaries.
- iii. The Greek language, forming a widespread medium of intercourse: *e.g.*, the Greek version of the O.T. was the Bible of the dispersed Jews. All the books of the N.T. were written in Greek.

First important steps.

- i. Missionary work initiated by Greek-speaking Jews.
Philip the Evangelist (Acts viii.).
Men of Cyprus and Cyrene (Acts xi. 19, 20).
- ii. The breaking down the middle wall of partition between Jew and Gentile revealed to St. Peter (Acts x.) recognised by authority (Acts xv.), completed at the second destruction of Jerusalem A.D. 135.

The Judaizing Christians then separated as Nazarenes and Ebionites.

§ 2. *The Age of Persecution.*

- i. By the Jews. See the Acts and the Epistles.
- ii. By the Gentiles. The history of the second and third centuries is largely a record of successive persecutions at the hands of the Roman authorities.

Early Christian Literature bears the marks of it: *e.g.*—

The Letters of Ignatius A.D. 110.

The "Apologists," who made formal defence of the Faith.

This age culminated in Diocletian's persecution A.D. 303, which was specially aimed at the destruction of Sacred Books.

It ended in the decisive victory of Christianity.

There were many Apostasies: *e.g.*—

The "traditores," who surrendered their sacred books.

The "lapsed," who under pressure renounced their faith.

Yet the force of the Gospel proved by its steady advance, in spite of

Persecution from without,
Error and weakness within.

§ 3. *The Dawn of Toleration.*

Constantine the Roman Emperor embraces Christianity.

His edict giving toleration to the Christian religion, A.D. 313.

Thus Church and State became reconciled.

Inevitable dangers followed:—

Thousands were baptized. Christianity became fashionable.

The Church grew worldly. Its offices became objects of ambition.

Two important developments had meantime been going on—

§ 4. (a.) *Determination of the Canon of the N.T.*

The writings of the Apostles were

a. Collected to A.D. 170.

b. Separated from others to A.D. 310.

c. Cited as authoritative.

The effect of Diocletian's persecution—to enhance their value,
to emphasize their
peculiar character,
to fix their number.

Thus the Church was not the maker of "Holy Writ," but the "witness and keeper" of the books it had received from the Apostles and (Christian) Prophets.

(b.) *Church Organization.*

The threefold order of the Ministry was developed and

stereotyped and the "succession" of Bishops generally recognised from the time of Ignatius, 110 A.D.
 A unity in essentials consistent with absence of uniformity,
e.g., in the keeping of Easter
 and the use of unleavened Bread at the Lord's Supper.

§ 5. *Conflict with Heresy.*

The germs of heresy are referred to in the N.T. Gradual rise of the Ebionites or Christianized Jews, and of the Gnostics or Christianized Greeks.

Four Councils expose four cardinal errors on the person of Christ.

- i. Nicæa, A.D. 325, condemned the Arians,
 who taught that He was *not very God*.
- ii. Constantinople, A.D. 381, condemned the Apollinarians,
 who taught that He was *not very Man*.
- iii. Ephesus, A.D. 431, condemned the Nestorians,
 who taught that in Him were *two Persons*.
- iv. Chalcedon, A.D. 451, condemned the Eutychians,
 who taught that in Him was only *one Nature*.

This illustrates

- a. The development of the Creeds.

The refinements of expression and addition of phrases not found in Scripture were not arbitrary, but necessary, owing to the heresies rife at the time.

Thus Creeds are records of the battlefields of faith.

- b. The growth and organization of the Catholic Church, which gathered fresh power whilst facing these heresies.

St. Augustine's double influence (A.D. 354-430)—

1. in doctrine. His controversy against Pelagian error.

He thus guided the Western Church into the true doctrine of grace.

2. in order. His treatment of the Donatists.

He thus warned of the danger of schism, and asserted the validity of Sacraments, though administered by evil men.

§ 6. *Early Writers who have Influenced Church Doctrine and Life.*

Name.	Place.	Date of Death.	Special Characteristic.
Ignatius.	Antioch.	Martyr c. 112.	Witness to the threefold ministry. The Bishop "a centre of Unity."
Justin Martyr.	Palestine.	Martyr c. 166.	Christian Philosopher. Wrote two "Apologies" for Christianity.
Irenæus.	Gaul.	c. 202.	Wrote against Heresies. The Bishop "the Depositary of Primitive Truth."
Clement.	Alexandria.	c. 211.	Head of the Catechetical School and Founder of Alexandrian Theology.
Origen.	Alexandria.	c. 254.	Founder of Biblical Criticism. Further developed Alexandrian theology, <i>e.g.</i> , 1. Reconciliation of Christianity and Philosophy. 2. Allegorical interpretation of Scripture.
Tertullian.	Carthage.	c. 230.	Ascetic and Disciplinary. His writings created Ecclesiastical Latin.
Cyprian.	Carthage.	Martyr 258.	Church Organizer. First asserted Sacerdotal powers of Ministry. The Bishop "the Vicegerent of Christ."
Athanasius.	Alexandria.	c. 373.	Champion of Orthodox Doctrine on the Trinity. Chief opponent of Arius.
Eusebius.	Cæsarea.	341.	Ecclesiastical Historian.
Basil.	The three Cappadocian Fathers.	379.	The Church Ruler.
Gregory of Nyssa.		395.	The Theologian. Follower of Origen.
Gregory of Nazianzus.		390.	The Orator and Poet.

All three supported the orthodox faith of Nicæa in the Arian relapse.

Name.	Place.	Date of Death.	Special Characteristic.
Chrysostom.	Constanti- nople.	407.	Preacher and Commen- tator.
Jerome.	Rome and Bethlehem.	420.	Promoter of Monasticism, and translator of the Latin Vulgate.
Augustine.	Hippo, North Africa.	430.	The Father of Western Theology.

§ 7. *Early Missionary Enterprise.*

The Early Church missionary by necessity. Its existence depended on its aggressiveness. It made its first conquests in great cities, *e.g.* Antioch.
Ephesus.
Corinth.
Rome.

Spread of Missions to (1) *Eastern Nations.*

Missionary labours of the Apostles were largely directed to the East.

Tradition places St. Bartholomew in India.

St. Thomas in Parthia.

St. Andrew in Scythia.

The Church of Malabar claims St. Thomas as founder, though the claim is doubtful. Later on, Pantænus (A.D. 190) laboured in the East.

(2) *Egypt and North Africa.*

St. Mark is the traditional founder of the Churches of Alexandria.

Christians from Rome probably founded the Church of North Africa.

(3) *Europe.*

St. Paul, according to St. Clement (A.D. 90), preached to "the utmost bound of the West."

In the 4th century the countries around the Mediterranean had accepted Christianity.

Then came the flooding of Europe by new and heathen races; this brought fresh life to the Church and afforded new scope for her missionary powers.

The following are some of the most notable missionaries to the

Celtic
Teutonic
Slavonic } tribes:

Name.	By Country.	Scene of Labour.	Date.
Ulphilas	A Goth	The Goths	350
Patrick	A Scot	Ireland	432
Columba	Ireland	Scotland (Iona)	563
Augustine	Rome	Kent	597
Aidan	Iona	Northumbria	635
Columbanus and Gallus	Ireland	Germany and	589
		Switzerland	
Willibrord	Northumbria	Friesland	696
Boniface	Devonshire	Germany	715
Anskar	N. France	Denmark	831
Methodius and Cyril	Constantinople	Slavonic Tribes,	863
		Bulgaria, Moravia	

§ 8. *The Death of Heathenism a Gradual Process.*

Constantine, in recognising Christianity, did not forbid Paganism.

It was at first left to fall into decay.

Neo-Platonism helped to stay its fall.

This was an attempt to reform Paganism.

Hence the reaction under "Julian the Apostate," 361.

Theodosius issued edicts proscribing heathenism, 392.

The Teutonic migrations (cf. § 7) hastened the collapse, for Pagan Rome fell before the barbarian tribes, A.D. 410.

Thus the Church succeeded to increased power,

The heathen invaders quickly embracing Christianity.

New life was thus infused into the *Western Church* (see above, § 7), from which the *Eastern* was cut off. Hence partly its stagnation, even to the present day.

§ 9. *Division of Empire and Church into East and West.*

Before Constantine the Empire was united under Rome.

The Church at this time, while with varying customs, was outwardly one.

Constantine's new capital in the East—Constantinople, founded A.D. 325.

This led to the division into East and West *Empires*.
And this political schism lay at the root of the
great schism in the Church ;

viz., { Greek Catholics under Constantinople
= Eastern Church.
{ Lat. Catholics under Rome = W. Church.

Conflict between the Churches of East and West thus
began :—

Constantinople soon overshadowed Rome, *i.e.* politically.
Bishop of Constantinople, backed by imperial power,
claimed a primacy, *e.g.*, at Chalcedon, A.D. 451.

Rome led the protest of the Western Churches, branding
all such claims as marks of Antichrist, and winning
respect as the champion of freedom.

This opposition hardened into actual schism, when, much
later, the Western Church added to the Nicene Creed
“*and from the Son,*”¹—about A.D. 858.

§ 10. *Islam.*

Mohammed first proclaimed his creed A.D. 611.

The rebound from a degenerate Christianity.

The area of Christendom was largely reduced ;

Arabia, Syria, Persia, Egypt, North Africa, Spain were
rapidly conquered.

Its progress westward arrested by the Battle of Tours, 752,
won by Charles Martel, grandfather of Charlemagne.

The Teuton, not the Saracen, was to rule the West.

Later on in the 15th century,

though Constantinople fell before the Ottoman Turks,
yet Ferdinand and Isabella drove the Moors out of
Western Europe. Cf. § 15.

§ 11. *Monasticism.*

Its cause. The prevailing frivolity and profligacy of life.

The best men sought safety in flight.

Its partial success. First rise and progress in the East.

It originated in Egypt in 3rd century. St. Anthony.

Basil the Great framed Monastic Rules A.D. 360.

More slowly but surely it became a power in the West.

i. Augustine approved. Jerome extolled. (A.D. 400.)

¹ Already added in the Provincial Councils of Toledo, A.D. 589, and at
Hatfield in England, 681.

ii. The Rule of St. Benedict, A.D. 529.

This made spiritual discipline to include manual labour as well as mental devotion.

iii. The mysticism of St. Bernard, A.D. 1153.

The Founder of the Cistercian Order.

He infused new life into Monasticism by fervid words and hymns.

Its ultimate failure. Monasticism worked upon a wrong theory of life and duty.

§ 12. *The Mendicant Orders*

Originated in an attempt to improve the principles of Monasticism.

St. Francis of Assisi (1209) and St. Dominic (1215) the leaders of this movement.

Hence arose the Franciscan and Dominican Friars, in the 13th century.

Their rules of poverty. A new affection was to expel all worldly desires.

Their power as the first *preachers* in Mediæval times.

The Friars often overrode Bishops and Priests. They greatly influenced the Western Church till the Reformation.

§ 13. *The Schoolmen.*

Learned theologians who sought to reconcile faith and reason. They applied strict logic to Christian doctrine (which they mainly derived from the Fathers), reducing it to a rigid system.

The chief Schoolmen were—

Peter Lombard, A.D. 1164.

Thomas Aquinas, A.D. 1274.

Duns Scotus, A.D. 1308.

Their system was the basis of Roman Catholic Theology, e.g. the doctrine of Transubstantiation.

§ 14. *Papal Supremacy in Europe.*

The Church of Rome slowly struggled to power (spiritual and temporal), whilst gradually departing from the Apostolical Faith.

Various influences tended to develop it; e.g.—

i. Its alliance with the empire of Charlemagne.

Charlemagne used the Church of Rome to

confirm his empire, A.D. 800. For a time he saved the West from image worship and Papal interference. But his alliance left Rome much stronger.

ii. Boniface (Winfrid), an Englishman, Archbishop of Mentz, A.D. 754. Sought commission *from Rome* to preach to the German tribes. Cf. § 7. He thus founded Papal supremacy in Germany.

iii. The Crusades (A.D. 1096–1291).

While restraining Saracen power to the East, these largely augmented the power of Rome.

The military Orders which were then founded were practically a Papal army.

iv. The Forged Decretals. 9th century.

These pretended to find warrant for Roman supremacy in early papal decrees.

Gregory VII. (Hildebrand) gave practical effect to these claims, A.D. 1073.

Hence arose various Papal claims, which increased till the Reformation.

§ 15. *Growing Corruption of the Church of Rome.*¹

The following unscriptural doctrines and practices were taught at the time of the Reformation :—

Transubstantiation—first made an Article of the Faith A.D. 1215.

Communion in one kind—A.D. 1415.

Purgatory and Prayer for the Dead—A.D. 1439.

Tradition of equal authority with Scripture—A.D. 1546.

The Seven Sacraments—A.D. 1547.

The Sacrifice of the Mass—A.D. 1562.

Invocation of Saints—A.D. 1563.

Adoration of Images—A.D. 1563.

Indulgences—A.D. 1563.

§ 16. *The Rise of Christianity in Britain.*

Early Traditions of St. Paul and of St. Joseph of Arimathea may be disregarded.

No mention of British Christians in Irenæus, A.D. 170.

But a clear witness found in Tertullian, A.D. 200.

¹ See *Points at Issue between the Church of England and the Church of Rome*, by Archdeacon Sinclair. Elliot Stock.

First Missionaries probably arrived from Gaul, A.D. 150-200.

Early British or Celtic Church thus founded

Not from Rome but from Gaul.

And Gaul received the Gospel from Ephesus.

First British martyr, St. Alban, A.D. 303.

British bishops attended Councils of Arles, A.D. 314, and Ariminum, A.D. 359.

Pelagianism originated in Britain early in 5th century.

Germanus and Lupus came from Gaul to refute it, A.D. 429.

The Saxon Invasions, A.D. 449-570. Their results.

British Christians were thus driven to Western extremities of the island.

And a new heathenism was brought in.

The worship of Woden, Thor, and Freya.

The Roman Mission to England. The first step towards the conversion of the Saxons.

Pope Gregory the Great and the Angles.

"Not Angles, but Angels."

Augustine's Mission to Kent followed. He was made first Archbishop of Canterbury, A.D. 597.

Laboured seven years. Final results confined to Kent.

Failed to win over the British bishops, A.D. 603.

Paulinus accompanies Queen Ethelburga to Northumbria, A.D. 625.

His labours ended in flight and return to Kent, A.D. 633.

The Celtic Mission. Its source was in Ireland.

Ireland, like Britain, received the Gospel from Gaul.

St. Patrick the Apostle of Ireland, A.D. 463.

St. Columba led the Irish Mission to Iona, A.D. 563.

St. Aidan founded a new Iona at Lindisfarne, A.D. 635.

From this centre North and Central England were evangelized.

The work of St. Chad, A.D. 653.

St. Cuthbert, A.D. 687.

§ 17. *The Church of England grew out of—*

The Union of the two types of Christianity.

Gallican and Roman Christianity at first side by side.

The difference as to time of keeping Easter led to much inconvenience.

At the Council of Whitby, Wilfrid's influence turned the scale for Rome, A.D. 664.

The English Church united under Archbishop Theodore (of Tarsus). Died A.D. 690.

Thus there was *one Church* in England before there was *one kingdom*.

The Venerable Bede, A.D. 735, Father of English Church History.

The Danish Invasions, A.D. 836-988.

The Church, which had deteriorated, suffered greatly.

Many churches and monasteries were destroyed.

Alfred the Great, A.D. 871.

Dunstan, Archbishop of Canterbury, A.D. 959.

Their work brought peace to the country, order and discipline to the Church.

The Norman Conquest, A.D. 1066.

Norman priests were appointed to chief offices.

Consequent increase of the influence of Rome.

Gradual growth of Papal power in England.

William the Conqueror refused homage to Hildebrand, A.D. 1076.

But King John accepted his crown from Innocent III., A.D. 1213.

A long struggle ensued between Church and State.

In it the clergy often defended liberty against royal tyranny.

In it alliance with Rome led to submission to Rome.

§ 18. *Preparations for the Reformation.*

The Reformation was not a purely religious revolution.

Great political and social movements were also at work in Europe.

Feudalism was breaking up.

The middle classes were ready for increased rights and education.

The earlier Reformers.

Peter de Waldo at Lyons encouraged Bible study, A.D. 1170.

His work was practical rather than doctrinal.

The Waldenses were persecuted; settled in Piedmont, A.D. 1375.

Wycliffe in England. Translated the Latin Vulgate into English.

Social as well as religious reformer. Died 1384.

The Lollards (Wycliffe's followers) persecuted; their influence continued till the Reformation.

Huss and Jerome in Bohemia¹ inherited Wycliffe's teaching. Burned A.D. 1415-1416.

Hussite rebellion resulted. Crushed out, 1438.

Attempted Reform within the Church of Rome.

The self-imposed exile of the Pope at Avignon 1305-1376 was followed by a rival Pope in that city.

Great scandals arose from these events, coupled with other gross evils.

Hence the three Councils of Reform. Pisa, 1409.

Constance, 1414.

Basel, 1431.

The attempt at reform was a complete failure, except that the Papal schism was healed.

The Renaissance or revival of learning.

In the 14th century the Ottoman Turks invaded Europe. Constantinople fell before them, A.D. 1453.

Hence the Greek learning of that city was driven into the West.

Thus Florence under the Medici became a centre of Greek learning and art.

Savonarola's religious reforms were encouraged by the revivers of learning.

The Monks were compelled to study the Bible. Schools founded.

Oxford students visit Florence, and return to revive Greek learning in England.

This was largely an educational influence, e.g. Founding of St. Paul's School by Colet. It lacked religious fire.

The invention of printing, circ. 1444.

The time was most providential. Men's minds were prepared for progress and change.

¹ In later years the Moravian Brethren united the scattered remnants of Waldensians and Hussites. Trench, *Medieval Church History*, p. 386.

It largely hastened the downfall of Scholasticism before the New Learning.

It gave the Bible free course when restored to the people.

Other signs of new life in Christendom, *e.g.*—

The Mohammedan Moors driven out of Spain by Ferdinand and Isabella, A.D. 1491.

The discovery of America by Columbus, A.D. 1492.

New road to Asia opened by the Cape of Good Hope.

Thus fresh fields became available for the extension of true education.

B.

FROM THE REFORMATION TO THE PRESENT TIME.

§ 19. *The Foreign Reformers.*

On the Continent two great figures stand out—

Luther and Calvin.

With Luther we group the work of Melancthon, and the present Lutheran Churches.

With Calvin we connect the present French and Swiss Reformed Churches, also the Puritan movement, resulting in the Presbyterian Church of Scotland, and other non-episcopal bodies.

Zwingle's work is associated mainly with the Eucharistic controversy.

Erasmus was a critic but not a reformer. His great work was by his pen.

§ 20. *Stages of Reformation in England.*

Henry VIII., 1509–1547. His quarrel with the Pope about Anne Boleyn was the occasion of the repudiation of the Papal authority, A.D. 1536.

His two great agents. Cranmer, Archbishop of Canterbury, directed religious reform.

Cromwell, Vicar-General, conducted the dissolution of monasteries.

Tyndale's and Cranmer's English Bible circulated.

The king not favourable to doctrinal reform.

Cf. Act of Six Articles, A.D. 1539.

Edward VI., 1547-1553. Influence of Cranmer, Ridley, Latimer now predominant.

Foreign reformers in England.

Bucer and Martyr became professors at Cambridge and Oxford.

Pullanus and Laski ministered to foreign refugees.

Reform of 1. Church Services. 1st Prayer-Book of 1549.

2nd Prayer-Book of 1552.

2. Doctrine. 1st Book of Homilies, 1547.
The Forty-Two Articles,¹ 1553.

Mary, A.D. 1553-1558.

England reconciled to the Pope.

The old service books restored.

Martyrdom of Cranmer, Ridley, Latimer, with about 300 others.

English refugees at Frankfort, Zurich, etc.

Here some imbibed Calvin's dislike to our Liturgy and Order.

Elizabeth, A.D. 1558-1603.

This reign marks an important settlement of the lines of Reformation.

Divine Worship. Third Prayer-Book, A.D. 1559.

This was Edward's Second Book (i.e. the fully reformed Book), with revision.

Doctrine. The Thirty-nine Articles, A.D. 1563. A revision of the Forty-two.

The Second Book of Homilies.

Church Order. The continuity of our Historic Episcopate was now secured by the

Consecration of Archbishop Parker, 1559.

Jewel's *Apology for the Church of England*, 1562.

Hooker's *Ecclesiastical Polity*, 1594.

Uniformity of Ritual. Secured by the "Advertisements" of A.D. 1566, their main points being embodied in the Canons of 1604.

This reign witnessed the first separations from the Reformed Church of England.

¹ The basis of our Thirty-Nine Articles.

viz., *a.* Roman Catholics.

b. Puritans.

The Reformation was now completed.

Great principles had been secured.

The supremacy of Scripture.

The rights of the National Church.

The preservation of the historic Episcopate,
securing the continuity of the Church of
England.

James I., A.D. 1603–1625.

The Hampton Court Conference, composed of both
Episcopalians and Puritans, held A.D. 1604.

Prayer-Book of Elizabeth slightly revised, A.D. 1604.

The Canons (still binding on the clergy), A.D. 1604.

Our Authorized Version of the Bible, A.D. 1611.

Charles I., 1625–1649.

Episcopacy had been restored in Scotland by James I.

The Scotch Prayer-Book was now published, A.D. 1637.

This book was never used.

Laud made Archbishop, 1633. His influence strongly
adverse to the Puritans.

His policy in Church and State led to downfall of
both Church and Crown.

The Long Parliament (1643) appoint the Westminster
Assembly to direct religious order and worship.

The Westminster Assembly

Abolished the Episcopate.

Forbad the use of the Prayer-Book even in private,
1645.

Ordered Public Worship on lines laid down by
"The Directory."

The Commonwealth, 1649–1660.

Execution of Charles I. Cromwell Protector.

Excesses of the Independents drove the Presbyterians
to unite with the Episcopalians and restore
the monarchy.

Charles II., 1660–1685.

The Savoy Conference failed to unite Churchmen and
Puritans.

Our present Book of Common Prayer. It was the
former book with revision, 1662.

Act of Uniformity; Episcopal Orders exacted of present
as well as future Incumbents.

Resulting secession of 2,000 Presbyterians and Independent Ministers.

Organized bodies of Protestant Nonconformists.

Severe treatment of Nonconformists in England and of Covenanters in Scotland.

§ 21. *The Protestant Settlement.*

Attempt by James II. to restore England to the Papacy, A.D. 1685-1689.

His Declaration of Indulgence to Roman Catholics and Nonconformists.

Rejected by both Churchmen and Nonconformists.

The trial and acquittal of the Seven Bishops for refusal to publish it.

Continued persecution of the Covenanters in Scotland.

Yet welcome given to refugees from the Continent after Revocation of Edict of Nantes, 1685.

Landing of William of Orange, A.D. 1688.

The dilemma as to loyal allegiance led to the secession of Non-Jurors from the Church, A.D. 1689.

The Presbyterian Church was now established in Scotland.

This was due largely to cruelties practised on the Covenanters.

§ 22. *Later Religious Movements.*

The rise of the "Religious Societies."

First formed in Charles II.'s reign for the private promotion of spiritual life.

They adopted Dr. Bray's Missionary and Educational projects,

Thus leading to the founding of—

Society for Promoting Christian Knowledge, 1698.

The Society for the Propagation of the Gospel, 1701.

The apologists of the eighteenth century.

Conflict with Deism, etc.

Foundations of the Faith secured by great writers.

e.g. Bishop Butler, died A.D. 1752. *The Analogy.*

Dr. Lardner, died A.D. 1768. *Credibility of the Gospels.*

Bishop Newton, died A.D. 1782. *Fulfilment of Prophecy.*

Archdeacon Paley, died A.D. 1805. *Evidences of Christianity and Natural Theology.*

This age characterized by a lack of warm enthusiasm ;
but such writers *forged* the weapons, which
Wesley, Whitefield, and others *wielded*.

The Evangelical Revival.

This epoch may be dated
from the foundation of John Wesley's society at
Oxford, A.D. 1729.
to the death of Charles Simeon, A.D. 1836.

Its leading doctrines may be thus summarized :—

The sufficiency and supremacy of Holy Scripture.

The total depravity of human nature.

The Atonement, Christ's sacrifice the sole meritorious cause of reconciliation.

Justification "by faith only."

The universal necessity of heart conversion and of the new birth.

The inseparable connexion between true faith and personal holiness.

The obligation of the two Sacraments of the Gospel.

Its leading men ; their chief characteristics :—

John Wesley, A.D. 1703–1791. Organizer and Preacher.

Charles Wesley, A.D. 1708–1788. Hymn-writer.

George Whitefield, A.D. 1714–1770. Revivalist Preacher.

John Newton, A.D. 1725–1807. The converted slave captain. Pastor and writer.

William Cowper, A.D. 1731–1800. Poet.

Joseph Milner, A.D. 1744–1797. Church Historian.

Thomas Scott, A.D. 1747–1827. Commentator.

William Wilberforce, A.D. 1759–1833. Statesman and Social Reformer.

Charles Simeon, A.D. 1759–1836. Teacher and leader.

Henry Martyn, A.D. 1781–1812. Missionary.

The results were—

- i. An evangelical movement within the Church marked by the deepening of spiritual life and increased activity.

ii. Social Reforms :

e.g., Abolition of Slave Trade from A.D. 1807

iii. Missionary enterprise.

Church Missionary Society, founded 1799.

Religious Tract Society, founded 1799.

British and Foreign Bible Society, founded 1804.

iv. Establishment of two schools of Methodism.

a. The followers of Wesley — Arminian Methodists.

b. The followers of Whitefield—Calvinistic Methodists.

The Oxford or "Tractarian" Movement.

Its object was to emphasize the Ecclesiastical side of Christianity, and to promote the reunion of Christendom.

Its leaders were Froude, Keble, Newman, and Pusey.

Its manifesto, *Tracts for the Times*, published 1833–1841.

Newman seceded to the Church of Rome, 1845.

Pusey and Keble remained to carry on the work.

Its value. It called public attention to the need of Church order, the historic continuity of our Church, the careful conduct of public worship.

Its danger. It was an attempt partly to undo the Reformation as matured in 1552 and confirmed in 1559 and 1662, and to go back to the preceding era.

Its result. The secession of many to the Church of Rome, and widespread revival of mediævalism within the Church of England.

The Broad Church Movement.

Its rise may be traced back to the Cambridge Platonists, More, Cudworth, etc., of the seventeenth century.

It called special attention to the social and philosophic sides of Christianity, rather than to its spiritual and ecclesiastical aspects.

It also tended to modernize, and in many cases to reduce, men's faith in some central doctrines.

Varied aspects of this movement may be studied in the lives of such men as—

S. T. Coleridge.

Dr. Arnold.

F. W. Robertson.

F. D. Maurice.

C. Kingsley.

Dean Stanley.

Its results may also be studied in *Essays and Reviews*, published 1860; and in a more recent work, *Lucæ Mundi*.

At the close of the Nineteenth Century we see

An enormous increase of our population, of means of communication, and of intellectual and spiritual development, with a consequent advance of Christian, social, and philanthropic work at home and abroad, both on Church and other lines.

At home. Parochial Missions, Conventions, Prayer-meetings, Quiet Days and Retreats have become frequent (since about 1860). The building of Churches and Mission Rooms has largely increased. The number of clergy has grown, and the work of laymen and of women is universally recognised. Popular education has advanced (not wholly on religious lines) by leaps and bounds. Cathedral services have been adapted to popular use.

Abroad. The Episcopate has been widely developed. Christian effort has followed on the heels of colonization. Missionaries from our own and other countries are systematically spreading the Gospel of Christ among Jews, Mohammedans, and Heathen.

As ever, the risks and defects of the Church are many; notably now a growth of externalism and of worldly conformity; and a decline in reverence for Holy Scripture, coupled with a disregard for the Lord's Day.

Yet the signs of life and hope are still more abundant, and the fulfilment of the Lord's Promise of Return draws on.

PART IV

BRIEF NOTES ON SOME TEXTS WHICH ARE FREQUENTLY MISINTERPRETED OR MISAPPLIED

IN these notes it is not intended to give full criticisms or expositions, still less to give all the interpretations which have been offered by esteemed writers in past and present ages. All that is attempted is to give an intelligible explanation, drawn from the passage itself, adjusted to the teaching of Scripture as a whole, and confirmed when needful from the formularies of the Church of England.

The method of ascertaining truth thus illustrated may perhaps guide the student in his dealing with other passages.

I

2 PET. i. 20. "*No prophecy of Scripture is of any private interpretation.*"

These words are often quoted as if they meant that no layman ought to exercise his private judgment on the meaning of Scripture.¹ What is their true meaning?

St. Peter had been urging those to whom he wrote to keep in remembrance the truths he had taught them, which were no cunningly devised fables. He reminded them that he had been an eye-witness of the Lord's glory at the time of the transfiguration. He proceeds in the 19th verse thus :—

¹ On the general question of Bible reading see above, p. 26.

(i.) "We hold also the prophetic word (made) more sure, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn and the day-star arise in your hearts." The "prophetic word" here spoken of might be either the prophetic messages contained in the Old Testament or the utterances of the New Testament prophets—or perhaps both; such utterances as had to do with the Second Advent of the Lord Jesus Christ being specially referred to. This prophetic word was to be held firmly, and attended to carefully, by the laity as well as the clergy, until the dawning of the Great Day.

(ii.) "Knowing this first, that no prophetic Scripture cometh to pass of its own (or, of isolated¹) interpretation." The word translated "interpretation" is used elsewhere of the solution of dreams, see Gen. xli. 12 (LXX.), and of our Lord's explanation of His parables, in Mark iv. 34. What then did St. Peter mean? Was it that a prophetic message needed a clerical interpreter? or that what God's Spirit revealed God's Spirit must expound? or that the various prophetic utterances are parts of a whole, and must be interpreted as such, and not as if they were independent and isolated utterances? The first view may be dismissed at once. The passage does not speak of the class of interpreters, but of the method of interpretation.

(iii.) The next verse will help us to a conclusion as to the Apostle's meaning:—"For it was not by the will of man that prophecy was ever borne along; but holy men of God spake (or rather as in R.V., 'men spake from God'), being borne along by the Holy Ghost." One Spirit moved in all the writers, so that their message was not their own but God's. St. Peter thus puts into our hands, whether we are laymen or clergymen, a key whereby we can unlock the prophecies concerning the Lord's second coming. They are not to be

¹ The word "special" suggested in the margin of the R.V. (for 'private') is unfortunate; a friendly critic suggests 'peculiar to itself.'

read as independent and isolated utterances, but as parts of a whole scheme revealed by one Spirit. This is the view which our Church takes when it charges us to "receive God's promises as they be generally set forth in the Holy Scripture" (Art. XVII.). The passage as a whole encourages all men to study the Prophetic Scriptures intelligently, systematically, and in dependence on the Holy Spirit of God (cf. 1 Cor. ii. 12-16).

II.

MATT. xvi. 18. "*Thou art Peter, and upon this rock I will build My Church.*"

Our Lord had just drawn from the lips of Peter the utterance, "Thou art the Christ, the Son of the living God"; words which, no doubt, expressed the conviction in the minds of the Apostles generally. The answer is given directly to St. Peter, as recorded by St. Matthew. The other two Evangelists who record the confession do not give the Lord's answer (see Mark viii. 27; Luke ix. 18). The Lord's words may be subdivided as follows:—

(i.) "Happy art thou, Simon, son of Jonas." Happy in having arrived at this conviction.

(ii.) "Flesh and blood hath not revealed it to thee, but My Father, who is in heaven." The truth that the Lord Jesus was the Christ was not attained by human argumentation, but by spiritual conviction. Compare St. Paul's words (Gal. i. 15, 16): "When it pleased God to reveal His Son in me, I conferred not with flesh and blood," i.e. with mere man. The revelation was from God, and the subsequent communications were with God. This was true in Peter's case.

(iii.) "And I say unto thee, Thou art Peter," i.e. "a piece of rock," or "stone" (*Petros*). The Greek form here used is not common; but it is to be found in 2 Mac. i. 16 and

iv. 41, where it is used of pieces of stone with which people pelted or "bombarded" their foes. They were no doubt larger than ordinary stones, and were what would naturally be used as building stones. It is to be observed that this was not the first occasion on which Christ called Simon a building stone. When Andrew introduced his brother to Jesus two years earlier, the Lord said to him, "Thou art Simon, son of Jonas; thou shalt be called Cephas, which is interpreted Peter" (*Petros*). Thus it was already appointed that the Apostle Simon should become a stone in the great edifice which Christ was founding.

(iv.) "And upon this rock I will build My Church (or Community)." The Church was not to be founded on one building stone, but on the rock which the stone was laid on. The Lord therefore does not use the word *Petros*, a building stone, but *Petra*, a rock, being the word which He had used of the house being founded on a rock, at the end of the Sermon on the Mount (Matt. vii. 24). St. Paul says (Eph. ii. 20, 21) that Christians "are built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Thus Peter was one piece out of many, and none of them were of any value apart from Christ. Hence it is that St. Paul says in another passage (1 Cor. iii. 11) that Christ is the only foundation. The confession of Peter showed that he was on that rock; and all others who confessed to the same truth were also on the rock. Taking the structural figure used by our Lord, we understand that He Himself, Divine yet human, is the basis of a great Community which is being gradually built up through the ages; the Apostles and Prophets of the New Testament coming next to Him in historical order, and others following.

With this view agree the words of St. Peter. In all his preaching and teaching he points away from himself to Jesus Christ, the Prince of life, as the One Who must be

believed in and rested upon, and Who must be regarded as the Foundation of the Church. He writes thus: "To Whom coming as unto a living stone, ye as living stones are being built" (1 Pet. ii. 4-8). Compare Acts iv. 11, 12.

(v.) "And the gates of Hades (the powers of the nether world) shall not prevail against it." That is to say, the Community which shall be thus built upon the Rock shall be of a permanent character, and no enemy from within or without shall be able to destroy it. No weapon that is formed against it shall prosper.

(vi.) "And I will give unto thee the keys of the kingdom of heaven." This expression, "the kingdom of heaven," is taken in St. Matthew's Gospel as representing the true Theocracy of which the prophets spoke in the Old Testament, and which was prefigured by the kingdom of Israel. It answers to the Body which St. Peter calls "a royal priesthood, a peculiar people, which were not a people, but are now the people of God" (1 Pet. ii. 9, 10). This famous Apostle, then, had "the keys of the kingdom" put into his hand. But as we have already seen that the position of a building stone was not his exclusively, so it was with regard to the keys. Others were to share the privilege of unlocking the door of the kingdom to Jew and Gentile; but he was to take the initiative. Accordingly, we find him in Acts ii. 14 standing up with the eleven to preach the first Christian sermon; and when the people said to Peter and to the rest of the Apostles, "Men and brethren, what shall we do?" it was Peter's voice which was heard first to say, "Repent." Again, when the middle wall of partition between Jew and Gentile was broken down through the call of Cornelius, Peter was the one who opened the door of faith unto the Gentiles, a fact of which he reminded the brethren years afterwards (Acts xv. 7). Thus Peter received the privilege of historical priority in the work of evangelizing. This gift, from its very nature, is not transmissible. The

thing was done. No one could add to it or take away from it. Any claim of Primacy based upon this passage by the Church or Bishop of Rome is equally illogical and unhistorical. Priority and Primacy are very different things. The first may be last and the last first. Compare St. Paul's words about himself, 1 Cor. xv. 8-10.

(vii.) "Whatsoever thou shalt bind on earth shall be (accounted as) bound in heaven, and whatsoever thou shalt loose on earth shall be (accounted as) loosed in heaven." It is hard to give the exact English of the Greek expression here used, but perhaps the words inserted in brackets may help to elucidate them. The binding and loosing here spoken of is the making and relaxing of regulations affecting discipline. Both words are used in the same sense in other passages in this Gospel. The Greek word for "loose" is found in chap. v. 19, where it is unfortunately translated "break"; and the Greek word for "bind" is used in chap. xxiii. 4. It is clear from these passages that the duty of binding and loosing given to St. Peter was not absolute, but was to be conditioned by the teaching of God's Word. It is further to be observed that the duty was not given to him alone, but was to be shared with many others. This might be illustrated historically by Acts xv., where a case of binding and loosing is carefully narrated, and where Peter's part in the matter is not like that of an absolute monarch, but as that of one who was conspicuous among many brethren. Moreover, when we turn to Matthew xviii. 18, we find that the Lord's followers as a body have laid upon them the same duty that had been assigned to St. Peter, and in words which are identical. It is doubtless on the strength of these words that each Church or community claims the responsibility of ordaining ceremonies and rites (see Art. XX.).

We have thus surveyed this celebrated passage sentence by sentence, and have sought to give to every word its full

weight. We see that it bears on faith and on order ; but it neither assigns primacy to St. Peter nor any superiority whatsoever to any person who claims to occupy St. Peter's position in later days. So far as these words are concerned, though they conferred a high and responsible office on St. Peter in connection with the founding of the Christian Church, they do not give an atom of standing ground for the boastful pretensions of the Bishop of Rome.

It may be added that in the Roman Declaration of Faith, called the Creed of Pius IV., these words occur : " I will never receive or interpret the Holy Scriptures except according to the unanimous consent of the Fathers." On this principle the text, Matthew xvi. 18, *can never be interpreted at all by Roman Catholics*. For, as Dr. Salmon has pointed out, the Fathers are divided in a remarkable way about it. A French Roman Catholic, Launoy, has examined and classified their opinions. His results are as follows : Seventeen Fathers explain " this rock " to mean Peter ; forty-four explain it to be the faith which Peter confessed ; sixteen, Christ Himself ; eight, all the Apostles. The Jesuit Maldonatus censures Chrysostom and three other Fathers for explaining " this rock " to be Peter's confession of faith ; and finds still more fault with St. Augustine for explaining it of Christ Himself. (Salmon, *Infallibility of the Church* p. 329).

III.

JOHN xx. 23. "*Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained.*"

It was on the evening of the Resurrection Day that the Lord spoke these words. Ten of the Apostles were gathered together, Thomas being absent. Others, however, were with them ; for St. Luke, in referring to the same occasion (xxiv. 33), tells us that this was the case. But the words before

us seem to apply primarily and specially to the apostolic body, or (as St. John always calls them in his Gospel) "the Disciples," and were uttered in the presence of the others, that all might hear, and that all might share, according to the position assigned to them. St. Paul, apparently referring to this occasion, speaks of our Lord as appearing to "the Twelve" (1 Cor. xv. 5). Let us take this important utterance in its order.

(i.) There is the renewed greeting, so frequent in the East, and so full of meaning as it fell from our Lord's lips: "Peace be unto you."

(ii.) There is the mission. "As the Father hath sent Me forth, so I am sending you." The terms used for "sending" here are not the same. The first (*apostello*) is the one from which the word "apostle" is derived, and reminds us that the Lord Jesus is the "Apostle" as well as the High Priest of our profession. The second (*pempo*) is a more ordinary word, and is in the present or incomplete tense. Compare, however, chap. xvii. 18, where the "apostolic" word is used in both parts of the sentence.

(iii.) "He breathed on them, and said, Receive ye [the] Holy Ghost." This significant action was to teach that the Apostolic Mission was to be accompanied by Spiritual Qualification. As St. Paul says, "Our sufficiency" (or rather "efficiency") "is from God" (See 2 Cor. iii. 5). This is true of all ministry, from the lowest up to the highest. All Christians, says St. Peter, are to regard themselves as stewards of God's manifold grace (1 Pet. iv. 10). This grant of spiritual qualification manifestly proceeds from Christ Himself, Who once said, "All things that the Father hath are Mine." Nothing could show this more clearly than the act of breathing; and the Greek word which is used is the same as that found in the old Greek version of Gen. ii. 7, where we read that God "breathed into man the breath of life."

So far we see that the grant of authority and power was bestowed on the apostles primarily, before several witnesses, on the Day of Resurrection, and that their position as founders of the Christian community was thus made secure. Order, which is heaven's first law, was guaranteed; and the inauguration of a Church, which should grow up out of faith in the crucified and risen Son of God, was provided for.

(iv.) "Whosoever sins ye remit (or forgive) they are indeed remitted (or forgiven)." Here we have the administration of pardon or forgiveness of sin put into the hands of the Apostles. Only three days before the utterance of these words the Lord had solemnly declared that His blood was to be shed for the ratification of the New Covenant, one of the terms of which runs thus, "Their sins and their iniquities I will remember no more." The ground of forgiveness is the love of God, and its security is the sacrificial death of Christ, "in Whom we have redemption through His blood, even the forgiveness of sins" (Eph. i. 7). These things the Apostles and all others, according to the grace given to them, should proclaim far and wide. (Compare Luke xxiv. 47.)

But forgiveness is not unconditional. Who was to announce the terms whereon this blessing, so graciously secured, was to be obtained and appropriated? This was one of the specific functions of the Apostles in the first place. It was to them that all would turn for authoritative teaching on this point, and on all other matters of importance. Accordingly, a few weeks later we find St. Peter telling the hearers of his first sermon that if they repented and were baptized into the name of Jesus as the Messiah they should receive forgiveness of sins (Acts ii. 38). So again in Acts iii. 19, "Repent and return, that your sins may be blotted out"; and Acts x. 43, "Through His name every one who believes in Him receives forgiveness of sins." It is hard for us in these days to understand how new and strange this doc-

trine was, and how necessary that the first preachers who declared the doctrine of forgiveness through Christ's blood should be not only fully persuaded but also divinely authorized, and that before many witnesses.

It is noticeable that St. Paul was specially commissioned to preach absolutely the same doctrine when the apostolic office was conferred on him (Acts xxvi. 18); and St. John in his first Epistle takes up the very formula of the Lord Jesus Himself, when he says (ii. 12), "I write unto you, little children, that your sins are forgiven you for His name's sake." (Compare Matt. ix. 2.)

(v.) "Whosoever sins ye retain they are indeed retained." It is clear that this utterance is the counterpart to the previous one. The retention of sin is the opposite to the forgiveness of sin. The two Greek words are to be found together in the old version of Canticles (iii. 4), "*I held him and would not let him go.*" If sins are not let go, they are held. There was no pardon for those who rejected Christ or refused to repent and believe the Gospel. It was the business of the Apostles in the first place to make this clear; and they doubtless did so when they baptized the first converts. (See Rom. vi. 3, 4.)

Such seems to be the meaning of the passage. But a few words must be added with reference to some of the interpretations and applications which it has received in later days.

(a) Some hold that the Apostles received not only insight into the truth and authority to declare it, but also insight into people's hearts, and authority to determine concerning each individual whether he was a forgiven man or not. Such insight may be illustrated by the cases of Ananias and Simon Magus.

This is probably true, and is quite consistent with the primary meaning of the passage, which plainly signifies that the Apostles, and others in their degree, should have the

Divine authorization for laying down the terms of pardon in connection with the bloodshedding of Christ.

(b) Some hold that the passage only has to do with sins committed after baptism. But the texts in the Acts referred to above are decidedly against this view. No distinction is drawn in Scripture between the way of pardon of sins, whether they have been committed before or after baptism, though the second class, if wittingly committed, puts us in a more serious position than the first. A baptized person, if he has been taught what baptism into Christ's death implies, is bound to go and sin no more; but if he does sin, he must betake himself to the old remedy, for God is still faithful and just to forgive him, and the propitiation and advocacy of Christ are still available. This may be shown from 1 John i. 9, and ii. 2, which are singled out in our Prayer-Book as applicable to baptized believers, the one in the Introductory Sentences, and the other in the Comfortable Words. There is no room here for the Romish doctrine of Penance.

(c) Some hold that the mission and qualification granted to the Apostles was for them alone, and that it was not to be appropriated by others. The Apostles certainly needed the promise most, because the whole evangelization and edification of the Church hung on them in the first instance. But prophets, teachers, and evangelists were rapidly introduced into the ministry, and a settled ministry of Presbyters, and subsequently of Bishops and Deacons, soon followed. These would all act upon the apostolic precedents, either as communicated to them by word of mouth, or as conserved in the writings of the New Testament. And so God still gives power and authority to His ministers to declare and pronounce the terms of the new Covenant far and wide to heathen and to baptized Christians. It is for this reason no doubt that the Charter made over originally to the Apostolic Body by Christ Himself, is introduced into our Service for the ordination of Presbyters.

(d) Some hold that the passage has to do with internal Church discipline and not with the pardon of sins as against God. Sins against the community must be dealt with by the community through its official representatives, who were originally Bishops, though in later days the office was opened to the whole order of Presbyters. They have authority delegated to them by the community which they represent, both to exclude from fellowship and to re-admit. This, though a sound application of the passage, can hardly be its sole intention. Another text, however, throws light on the matter. When St. Paul says (2 Cor. ii. 10), "Whom ye graciously forgive, I also," he meant that if the culprit had been convicted and had repented, so that the Church was prepared to pardon him, he (Paul) would not stand in the way. He adds, "If I have graciously forgiven any one, I have done it for your sakes in the person of Christ," *i.e.* as His representative. Thus the man would be pardoned by the Church through its presiding minister, and at the same time the Apostle, on Christ's authority, would hold out to him the assurance of God's pardon on his repentance and faith. The Corinthian elders declared the absolution of the Church; the Apostle declared that pardon from the Lord (which was far more important) was to be had on the man's repentance and conversion. Compare our Visitation Service.

(e) Some hold that the power and authority to forgive sins is transmitted from person to person by the laying on of hands, and that no declaration of pardon is valid unless so transmitted in succession from the Apostles. There is no Scripture warrant for such a view. The Presbyter in our Church has authority to act on behalf of the community in the matter of sin against the community, but with respect to sin as against God, all which any Presbyter, however ordained, can do is to lay down the apostolic terms of pardon, and as a trained and authorized minister of the New Testament to bring passage after passage of God's Word

to bear on special cases, and to pray with men that they may have true repentance and faith, and so may receive the grace of pardon from God Himself through Christ. This is the view of the matter taken in our Prayer-Book (see p. 51).

IV.

MATT. xxviii. 19, 20. *“Go ye therefore and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.”*

Our Lord had made a specific promise to meet His disciples in Galilee after His resurrection. Accordingly, after a few days the eleven went there, and the Lord approached them and talked to them. What other things He said we cannot tell, but one thing is reported by St. Matthew, one of the eleven, which is of the utmost importance. The words run thus:—

(i.) “All authority has been given to Me in heaven and on earth.” Here the high position and claims of the Master are set forth.

(ii.) “Go therefore and make disciples of all nations” (or “all the heathen”). Compare the words given in St. Mark, possibly on the same occasion, “Go into all the world and proclaim the glad news to every creature.” It was by preaching the glad tidings that disciples were to be made. Discipleship preceded baptism, the act of submitting to which evinced to the world that the recipients had accepted the doctrine of the Apostles, and that their children, if they had any, would be brought up in the Christian faith.

(iii.) “Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.” The doctrine into which the disciples were baptized is here set forth in outline. It

has to do with the Father, from Whom both creation and salvation spring. It has to do with the Son, Who came to carry out the Father's will by His incarnation, life, teaching, sacrificial death, resurrection and ascension. It has to do with the Holy Ghost, Who was to be specially manifested not many days later, and Who should bring life and light and strength to every disciple.

(iv.) Those who accepted the good news and became disciples needed to be taught, and the subjects on which they were to be instructed were matters of great importance. They included all that the Lord had been impressing upon his followers, both before and after His Resurrection. The post-resurrection teaching would probably include the spiritual and Messianic meaning of the Old Testament, and the true significance of the Crucifixion, together with practical matters such as are set forth in the Epistles.

(v.) "And, lo, I am with you all the days unto the consummation of the age." The work was a very great one. How was it to be done? The Lord had said a few days or weeks previously, "I will not leave you comfortless, I will come unto you." They were not to be alone. "I am with you." There is a familiar ring about these words because they occur so frequently in the Old Testament. Now they convey the promise of the real and effectual presence of the Great Shepherd of the sheep with his under-shepherds, through the mysterious agency of the Holy Ghost, day by day all the world over, till the day of His glorious return.

Was this precious passage for the Apostles only? It was primarily for them. Might not the subordinate workers in the apostolic age claim a share in them? If they shared the work, might they not also claim a share in the blessed presence of the Master? Surely they might. And in the ages which followed and are still running, for whom is the promise? Evidently for those who are called to do any work

for their Lord. To restrict the promise to Bishops of this or that Community is as untrue as it is narrow. It is to forget the meaning of Christ's celebrated words to his zealous but narrow-minded disciples, "Forbid him not, for he that is not against us is on our side" (Luke ix. 50). All ministers worthy of the name, and all workers worthy of the name, come under the blessing included in this grand promise.

V.

ACTS ii. 42. "*And they continued stedfastly in the Apostles' doctrine and fellowship and in breaking of bread, and in prayers.*"

A notable and needful correction of this rendering is given in the margin of the Revised Version, which runs thus:—"And they continued stedfastly in the Apostles' teaching and in fellowship, in the breaking of bread and the prayers."

This passage has naturally been taken as an illustration of the constitution and inner life of the primitive Church. The persons spoken of were those who first received and believed the Gospel and were baptized, thus becoming both inward and outward adherents of the Lord Jesus Christ. Four things are noted concerning these primitive believers. 1. They regarded the Apostles as their teachers; 2. They were in one communion and fellowship both as regards giving and receiving; 3. They broke bread together; 4. They prayed; and all these things they did earnestly, constantly, habitually. No churchmanship can be Catholic and Apostolic which fails in these four respects. The first "note" is the foundation of all the rest. If a Church is not "Apostolic" in this sense it is unworthy of the name. The second exhibits the principle of brotherly love. The third sets forth the blending of the various classes and elements of the Christian community, through sharing at a common table at which the Lord Himself, being present in the spirit though absent in the flesh, was the true President. The fourth reminds us that

common Christian life becomes a hollow affair unless men are welded together in common worship, in which prayer is a predominating element.

VI.

MATT. xviii. 17. "*Tell it unto the Church.*"

In the earlier part of the chapter our Lord had been teaching the preciousness of life, especially of child-life, and the need of a spirit of brotherhood. From the 15th verse to the end of the chapter the duty of brotherly dealing is exhibited in various ways. Thus, if our "brother" sins against us, we are to deal with the matter firmly but kindly. This first step is a private one. If he refuse this, we are to take one or two friends who shall attempt to bring the man to reason. If this fails, the matter is brought before the local Church or Community to which we both belong. If this fails, we ourselves must deal with him as an outsider. All through the affair we must be prepared to exercise a forgiving spirit, even though the sins amount to seventy times seven.

The passage thus lays down simple principles of action which are to guide Christians in their private quarrels. It has nothing to do with doctrinal discussions, still less with auricular confession.

VII.

MATT. xxvi. 6. "*This is my body.*"

In considering this important utterance it must be borne in mind that the Lord did not say, "*This is turned into my body*" but "*this is*" (that is to say, *stands for*, or *represents*) My Body. He was adapting the old Paschal formula¹ to his

¹ This old Paschal formula is still used by the Jews, and begins thus:—"This is the bread of affliction which our fathers ate when they came out of Egypt." Neither the Hebrew of this formula nor the Greek of our Lord's words would have been used if the doctrine of transubstantiation had been intended.

new feast. Whilst the disciples were eating the bread with their mouths they were to feed upon Christ in their hearts by faith, concentrating their spiritual receptive powers on Him who was about to give his body for them on the cross; and so with the cup. This is the view of the Church of England as set forth in the prayers preceding the act of consecration, and in the words of administration. Consecration does not change the *nature* of the elements;—we still receive “God’s creatures of bread and wine”—but it changes their *use*; and faithful and thoughtful reception of them becomes an occasion and means of feeding upon Christ and Him crucified, and of appropriating the covenanted grace which we daily need.

VIII.

LUKE xxii. 19. “*Do this in remembrance of Me.*”

Our Lord was at the Passover supper when He said these words. According to the constant usage of Scripture to *keep* the Passover is literally to *do* it. See for example Matthew xxvi. 18, “I will keep (lit. *do*) the Passover at thy house with My disciples.” The Lord was instituting a new sacred feast, and He did it in terms which he borrowed from the older rite.

There are those who say that by “do this” our Lord meant “offer this,” and that consequently a Sacerdotal Order was necessary for the due observance of this sacred feast. But they seem to be systematically if not willingly ignorant of the simple fact stated above.

The presentation of the Paschal *Lamb* at the altar needed the Sacerdotal Office, but the preparation of Paschal *Bread* did not. Our Lord took the non-sacerdotal element in his hand when he said “do this,” and by these words He was not instituting a new sacerdotal order or office, but was appointing a new rite which did not call for a sacrificing priest.

The words "in remembrance" are sometimes translated "as a memorial";—but not by the Church of England, as can be seen in the Communion Service. It has sometimes been suggested that by the use of these words our Lord intended to refer to the "memorial" of the meat offering (see Lev. ii.). But this is absolutely impossible. The Greek word used here is not the same as that adopted by the Greek translators of Leviticus. Moreover the "memorial" in Leviticus was burnt, whilst the elements in the Lord's Supper are eaten and drunk.

The rite as a whole is a sacred commemorative feast,—
 "to the end that we should always *remember* (not *remind God* of) the exceeding great love of our Master and only Saviour." It brings forcibly and pictorially before our mind the one offering of our Saviour for the sins of the whole world. We are not called upon to imitate or re-present this act of self-sacrifice on a material altar through sacerdotal agency, but to feed upon it, so that our souls may be strengthened and refreshed by the Body and Blood of Christ as our bodies are by the Bread and Wine. And for what purpose is this strength needed? That our lives may become conformed to His life and that the spirit of loving self-sacrifice which was exhibited by Him on the cross may be exercised by us in our daily lives. This is the true *imitatio Christi*. (See further above, Pt. II. ch. v.)

IX.

JOHN vi. 53. "*Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.*"

This verse and some other utterances in the chapter are occasionally quoted as if they referred to the Lord's Supper. But the more carefully they are studied the more plainly it will be seen that such an interpretation is too narrow. After feeding the multitude the Lord exhorted them, when they eagerly sought Him again, not to labour so earnestly for

perishable food, but to seek that which was imperishable. Of course He could not refer to bread and wine by these words but to something spiritual and incorruptible. Accordingly He explains that He Himself is the living bread, and that his flesh and blood voluntarily and sacrificially offered, are the nutriment whence life is to be extracted. Thus what the Lord's Supper teaches in symbols, the 6th of St. John teaches in words. Both are intended to press upon our minds one and the same fact, viz., that the secret of sustaining spiritual life is to be found in the daily personal appropriation of Christ crucified. No better illustration of this can be found than the testimony of St. Paul concerning his own spiritual life, as given us in Galatians ii. 20 : "the life that I now live in the flesh I live in the faith of the Son of God who loved me and gave Himself for me." (See further above, Pt. II. ch. v.)

X.

MALACHI i. 11. "*In every place incense shall be offered unto My Name, and a pure offering; for My Name shall be great among the Gentiles.*"

The prophet is speaking to the priests, who had been offering polluted or impure offerings, as we see in the 7th and following verses, and also in the 12th and following verses. Thus the "pure" offering of our text signifies an "unpolluted" offering. The exact nature of it is to be gathered from the New Testament. It is clear from this passage that an unpolluted offering was to be presented "in every place," and was not dependent for its efficacy upon its being presented in some particular earthly locality. Moreover, it is a Gentile offering which is spoken of, not one (as hitherto) exclusively Jewish, and not one in which Judaism would be the predominant element. The offerings would be substantially Gentile. The same conditions apply to the offering of incense.

Turning to the New Testament for the realities to which this promise points, we are first reminded of our Lord's words to the Woman of Samaria (John iv. 21, 23): "Neither in this mountain nor yet at Jerusalem shall ye worship the Father; . . . but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." In other words, effectual worship depends not on the locality but on the spirit of the worshipper.

Incense seems to have given to the worshippers the sense of acceptance, and especially in connexion with prayer. Hence the Psalmist says (cxli. 2), "Let my prayer be set before Thee (as) incense"; and St. Luke says (i. 10), "The whole multitude of the people were praying without at the time of incense." The New Testament doctrine of acceptance is that we have it through the Lord Jesus Christ. He Himself taught this doctrine with respect to prayer in such passages as John xiv. 13: "Whatsoever ye shall ask the Father in My name, that will I do, that the Father may be glorified in the Son."

The nature of the offerings of which Malachi prophesied, and which are to be presented by Gentile Christians everywhere, is clearly specified in the New Testament.

(a) St. Paul says (Rom. xii. 1): "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

(b) St. Peter says, "Ye are a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. ii. 5).

(c) In the Epistle to the Hebrews we read: "Through Him, therefore (*i.e.* Jesus Christ), let us offer the sacrifice of praise to God continually, that is to say, the fruit of our lips, giving thanks in His name. But to do good and to communicate (*e.g.* give a share of your goods to others), forget not, for such are the sacrifices with which God is well pleased."

These passages show clearly that the sacrifices or offerings which Christians are called upon to present, are of three kinds. First, they offer themselves, spirit, soul, and body, to God, through Christ, their Mediator and High Priest. Secondly, they offer their praises and thanksgivings through Christ. Thirdly, they offer their alms and gifts through the same Christ Jesus.

It is the first of these which St. Paul refers to in a notable passage (Rom. xv. 16), where we read: "That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

It has sometimes been said that the word here translated "ministering," properly means "executing the priest's office," and that St. Paul uses a sacerdotal illustration to exhibit the functions of the Christian ministry. If it were so, indeed, it would be a very narrow foothold for sacerdotalism to stand on. But even this cannot be granted. The word here used by St. Paul is not *hierateuein*, to exercise the priests' office, but *hierourgein*, to exercise a sacred office. The sacerdotal word was well known by St. Paul, but he refrained from using it here.

The act of praise and thanksgiving is frequently spoken of as a sacrifice in the Bible. It may be pointed out that in the last three thanksgivings in our Prayer-Book, the expression is to be found in three forms: (1) "Grant us grace . . . that we may continually offer unto Thee our sacrifice of praise and thanksgiving"; (2) We offer unto Thy Fatherly goodness ourselves, our souls and bodies, which Thou hast delivered, to be a living sacrifice unto Thee; (3) We offer unto Thy Divine majesty the sacrifice of praise and thanksgiving." These three passages illustrate the meaning of the expressions in the first of the two thanksgivings offered to God after the Lord's Supper: "We desire Thy Fatherly goodness mercifully to accept this our

sacrifice of praise and thanksgiving . . . and here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee."

With regard to the third class of Christian sacrifices, viz., alms and gifts, we ought to present them as freewill offerings to God. Accordingly they are described by St. Paul in Philippians iv. 18 as "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

Thus the force of the prophetic utterance in Malachi is clearly seen in the light of the New Testament. The passage is of great interest, and has been frequently quoted by early Christian writers, and even in such dogmatical utterances as the decrees of the Council of Trent (sess. xxii. c. 1), without full consideration of the context. The word "pure" evidently does not mean "unbloody" in contrast with "bloody," but "unpolluted" in contrast with "polluted." And the offerings refer not to what we receive from Christ through His one offering of Himself, but to what we give to Him and through Him.

XI.

HEBREWS viii. 3. "*There is a necessity that this (High Priest) have somewhat to offer.*"

The Apostle had been dwelling on the position and functions of the Lord Jesus Christ regarded as a high priest, and had pointed out (vii. 27) that He did not offer up constant expiatory sacrifices, having done all that was needful once for all when He offered up Himself. Has He then nothing now to present? Is there nothing answering for the gifts and thank-offerings of the Levitical system?

The answer to this question is *Yes*, there must be something. But what? It is curious that the writer does not answer the question at once. He goes off into the matter of

the New Covenant as typified by the most Holy Place, and as illustrated by the rites of the Great Day of Atonement (Lev. xvi.). One thing is brought out clearly in chapter ix. 25, namely, that the Lord is not engaged in offering Himself often or (as it is sometimes phrased) in re-presenting His one sacrifice. This oblation, offering, or sacrifice of Christ is spoken of throughout the Epistle as *once only*. It has done all that was needed to secure our pardon, the consequent cleansing of our consciences, and our sanctification for service. The nature of this service the writer lays stress upon in the later chapters, pointing out that it is our present duty and privilege; whilst in the last chapter we find that it is regarded as something offered up to God through Jesus Christ, whether it takes the form of praise or of other acts of self-sacrifice (see chap. xiii. 15, 16, 21, referred to above). Here, then, is the present priestly work of Christ. Here is the solution of our text. That which our High Priest has to present is the Christian—his life, his praises, his prayers, his service—all of which is acceptable to God through Christ's constant intervention or intercession.

XII.

HEBREWS xiii. 10. "*We have an altar.*"

These words are sometimes used as if they had to do with the Holy Table round which Christians gather when they partake of the Lord's Supper. If the words are read with their context, we shall see that this cannot be their meaning.

Beginning at the 8th verse, the passage runs thus :

(i.) "Jesus Christ (is) the Same yesterday, and to-day, and for ever." He had already been called "the Same" in chapter i. 12. There are few truths more helpful to the soul, as the ages run on, than this.

(ii.) "Be not carried about with divers and strange doctrines." If the Lord is the Same, the teaching concerning

Him ought not to vary. Whilst we adapt our way of putting things to the language and requirements of our age, we are to preach, teach, and believe the old truths set forth by the Lord and His Apostles.

(iii.) "It is a good thing that the heart be established, or kept stable and firm (the present tense, marking a continuous process), not by meats but by grace." The writer had already referred to meats and drinks in connexion with the old Levitical system which had passed away (see chap. ix. 10), and various questions concerning them had been discussed by St. Paul in Romans xiv. and 1 Corinthians viii. Technical distinctions between different kinds of food were, to say the least, only of secondary importance: Grace, that is, the gracious indwelling of God's free Spirit, is that whereby men are to be established, and their heart's affections sustained. This gracious indwelling, as we gather from other passages, largely consists of the presentation of Christ to the soul. Nothing so tends to Christian life as the feeding upon Christ in the heart by faith, whether in the Sacrament of His Body or Blood, or whether in receptive meditation on His wonderful love.

(iv.) "Those who walked (in the old system) failed to profit by it." Something better is now available.

(v.) "We have an altar of which they have no right to eat who serve [at] the Tabernacle." In the Old Testament dispensation those who worshipped at the Tabernacle had a right to eat of certain sacrifices, but not of others. The Apostle at once goes on to point what these were.

(vi.) "The bodies of those victims whose blood is brought into the Holy Place by the high priest as a sin-offering are burnt up outside the camp." Consequently they are not eaten at all. The fact here stated can easily be verified from the Old Testament. See, for example, Leviticus xvi. 27, where the blood was sprinkled on the Mercy-Seat; also other passages where the priest himself was one of the

persons concerned in the sin, in which case the blood was sprinkled on the Veil. The reason of the rule is clear. Wherever the priest was involved in the offence he must not partake of the body of the victim offered for the offence. It must be eaten by nobody, but must be burnt up—not sacrificially burnt—outside the camp. There was no carnal partaking of the victim in such a case, though there was a spiritual appropriation of the blessing consequent on the sacrifice. Thus Israel had an altar of which even the priest, who ate of the ordinary sin-offering, did not partake.

But why does the writer speak of an altar, if the victim on the great Day of Atonement was neither burnt on an altar nor eaten by a priest? To eat of an altar means to partake of a sacrifice. As the worshippers did not eat the flesh of the victim on the Day of Atonement, so we do not literally eat the body which was slain for us, but we draw into ourselves the grace which flows from that one offering.

(vii.) To whom, however, did the writer ultimately refer when he says, "*we* have an altar"? Again and again he had used the words, "We have an high priest" (see chap. iv. 14, 15; viii. 1; x. 19), who was wholly different from the Levitical priesthood. Similarly, he teaches below (v. 14), "We have a city," wholly different from the cities of earth. The "*we*" evidently means "*we Christians*" in all these passages. In drawing the minds of the people from meats to grace, he is making use of an Old Testament illustration, and is teaching what the Lord Himself had taught, namely, that "the flesh profiteth nothing."

(viii.) Having pointed out the superiority of grace over meats as a means of Christian nourishment, the writer draws another illustration from Leviticus. "So also Jesus, that He might sanctify the people through His own blood, suffered outside the gate." This simple historical fact thus acquires new significance by its relationship with the Old Testament rule. His blood was presented within the veil;

His body crucified without the city gate. The writer thus passes from the Old Testament illustration to the New Testament reality. Then comes the practical lesson :

“Wherefore let us come forth to Him outside the camp bearing His reproach,” as He bore His cross, being content to be expatriated, and excommunicated, and cast out for His name’s sake.

If it be asked specifically, “What is the altar on which Christ sacrificed Himself?” let us answer it by another, What is the altar on which we sacrifice ourselves? The body is evidently not only the temple of the soul, but the altar of it; for an altar is a place of sacrifice. The literal cross on which Christ hung, was but a symbol of the flesh of Him who bore our sins in His own Body on the Tree, and who, “through the eternal Spirit, offered Himself without spot to God.” (Compare page 126.)

XIII.

LUKE i. 48. “*All generations shall call me blessed.*”

This is not a demand or even a prophecy that all people should prefix a special title to the name of our Lord’s mother. The words simply mean “all generations shall count me happy.” Compare James v. 11, “Behold we count them happy which endure,” where the same Greek word is used. The Evangelists never prefix any title to Mary’s name; and this is one out of many proofs of their antiquity.

XIV.

LUKE i. 28. “*Hail thou that art highly favoured.*”

The old Latin translation is, “Hail, full of grace,” and the expression is frequently used, as if the mother of our Lord were in a position to bestow grace upon others. This, however, is not the meaning of it. The word is used only in one other passage (Eph. i. 6), where it refers to God’s

gracious dealings with Christians through Christ—"He hath made us accepted in the Beloved." The best renderings in these two passages would be, "Hail thou that art graciously dealt with," and "He hath graciously dealt with us."

XV.

LUKE i. 42. "*Blessed art thou among women.*"

The word translated "Blessed" here is not the same as that used in the forty-fifth and forty-eighth verses. It signifies either the being blessed (from above), or the being praised (from below), and points to the honourable and unique position assigned to Mary as the mother of One who was "God of the substance of His Father, begotten before the world, and man of the substance of His mother, born in the world" (*Athanasian Creed*).

XVI.

JAMES v. 14, 15. "*Is any man among you sick? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord.*"

It is strange that this passage should be pleaded by the Romish authorities as a ground for anointing people ceremonially just as they are dying. The passage, as a whole, runs thus:—

(i.) "Is any one among you weak (or infirm)?" The case is one of obstinate and inveterate bodily weakness which has befallen a Christian. What is the best thing for him to do under the circumstances?

(ii.) "Let him summon to his help the elders of the community (or 'congregation')" of which he is a member. Elders were probably appointed in all the Churches of Judæa, as well as elsewhere, from the beginning. They represented the congregations and flocks, very much as the Old Testament elders represented the tribes.

(iii.) "Let them pray over him." Here is a prayer-meet-

ing conducted in the chamber of the sick man, and presided over by the most esteemed in the Church.

(iv.) "Rubbing him with oil in the name of the Lord." Oil was and is still the great remedy for weakness in Oriental countries. This is not ceremonial, but medical treatment, and the means were to be sanctified by prayer. There is not a particle of justification here for the views of the "peculiar people," who reject medical treatment. But there is a strong call to seek God's blessing on the medical means used.

(v.) "And the prayer of faith shall make the sick man whole." Here we have a recurrence to the teaching of Christ—"Thy faith hath made thee whole," and a strong encouragement to united intercessory prayer.

(vi.) "And the Lord shall raise him up." It is the Lord's doing, and is marvellous in our eyes.

(vii.) "And if he be a man who has committed sins, it (his sin) shall be remitted to him." This is either a promise of forgiveness on God's part for sin committed against Him, or it is an instruction to the elders, as delegates of the community, to forgive any sin whereby the Church had been offended. The penitence of the man is evidently taken for granted.

XVII.

2 TIM. i. 16-18. "The Lord give mercy unto the house of Onesiphorus. . . . The Lord grant unto him that he may have mercy of the Lord in that day."

This passage is frequently quoted as proving the right, if not the duty, of prayers for the dead. It is held by some that the Jews prayed for the dead in our Lord's time, that neither He nor His apostles in so many words condemn the practice, and that the passage before us teaches that St. Paul was in the habit of praying for his departed friends. The passage therefore demands examination.

(i.) "The Lord grant mercy to the house of Onesiphorus." Compare chapter iv. 19, where salutations are sent to Priscilla and Aquila, and to the house of Onesiphorus. The house, of course, means the family and household, whether wife, children, or servants. For what reason does Paul seek a special blessing of God on this family? Because of the personal kindness which he had received from the head of it.

(ii.) "How he ministered in Ephesus thou knowest better than I do. He often refreshed me, and was not ashamed of my chain, but when he was in Rome he sought me right earnestly and found me." Such is all that we know of this excellent man. But where was he at a time when this letter was written? Apparently not in Rome, for he sends no greeting. Not in Ephesus, for no greeting is sent to him. Had he moved on in the course of his business to some other great city? or had he moved on through the gate of death into another world? Who can tell? At any rate, St. Paul expresses a wish not only for his household, but for himself. And the hypothesis that Onesiphorus had been recently in Rome, but had, on a journey, moved elsewhere, *fully satisfies* the whole language of St. Paul about him.

(iii.) "The Lord grant to him to find mercy from the Lord in that day." The form of expression is to be found just below (ii. 7), "The Lord grant to thee understanding in all things." (Compare Romans xv. 5; 2 Thessalonians iii. 16.) It is more than a wish and less than a prayer. But is it a reasonable foundation on which to build the vast system of prayers for the dead, with all its superincumbent superstition and thralldom? Let the reader judge. The Church of England, at any rate, has thought otherwise, and has struck out all prayers for the dead from its services.

ANALYTICAL INDEX

WITH NOTES ON AMBIGUOUS WORDS.

ABSOLUTION (pp. 50, 175, 233), The remitting or letting go of sin. God "pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel." This is what God's ministers are authorised and ordered to declare and pronounce. In accordance with this evangelical principle, which is set forth in Morning and Evening Prayer, pardon and deliverance are called down on the penitent and believing after the Confession in the Communion Service and in the Visitation of the Sick. Also, under special circumstances, the priest may make a declaration to the sick man, regarded as a penitent believer, after this sort: "By Christ's authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son and of the Holy Ghost." These words are immediately followed by a prayer for pardon; and there are strong reasons for holding that they have reference not to sins as against God, but to sins as against the Church, being a provision for "the benefit of absolution" according to our 65th Canon. In the earlier rubric, sins against individuals had been dealt with. Thus all the offences a man can commit are provided for in this Service.

ALTAR (pp. 126, 245). A place of slaughter, sacrifice, or offering. This word is not applied to the Holy Table in the Prayer-Book, because the Lord's Supper is regarded by our Church, not as an offering to God, but as a feast provided by Him for the strengthening and refreshing of our souls. The sacrifice of praise and thanksgiving and self-dedication, which we offer in connection with this service, is presented not on the Holy Table but before the Throne of Grace. The only offerings presented on the Table are the alms and oblations which are received "in a decent bason provided by the parish for that purpose."

ANointing, or Unction. There is no anointing authorised by our Church, either in baptism or at the approach of death. We have neither priests nor prophets in the Biblical sense of these terms, but we have kings, and they are still anointed at their coronation.

- APOCRYPHA** (p. 6), *lit.* hidden. These books are not in the Hebrew Bible, but they have been amalgamated with the Old Testament Scriptures, owing to the fact that they are in the old Greek version, commonly called the Septuagint. The Roman Church receives them as of equal value with the rest of Scripture. The English Church rejects their authority in matters of doctrine (*see* Art. VI.).
- APOSTLE** (p. 177), *lit.* one sent forth or commissioned. The term is applied in the first three Gospels to our Lord's special followers. We gather from the Acts that no one could be an apostle in the true and technical sense who had not seen Christ after His resurrection. St. Paul accepts this view when he said, "Am I not an Apostle? Have I not seen the Lord?" (1 Cor. ix. 1.)
- APOSTOLICAL SUCCESSION** (p. 185). The apostles left behind them: first, their writings; secondly, the Churches which they had founded, taught, and regulated; thirdly, various orders of ministry; but from the nature of the case there could be no more apostles in the original sense of the word. Our Church, in her service for the consecration of Bishops, carefully avoids teaching that the Episcopal office is the same as the Apostolic. There may be Ecclesiastical succession, as when a Church has continued from the beginning; or Doctrinal succession, as when the same teaching has continued all through; or Episcopal succession, as when a line of Bishops can be traced unbroken from earliest times; but there can be no Apostolical succession in this sense.
- ARTICLES** (p. 33). The Reformation naturally found its expression in careful statements of Biblical doctrine. In 1552, the Articles, forty-two in number, were issued, having been framed by Cranmer, aided by Ridley and others; so that those to whom we owe our Prayer-Book were the authors of our standards of doctrine. The Articles were brought to their present form mainly by Archbishop Parker and finally edited by Bishop Jewel, being authorised by the Queen, the Convocation, and the Parliament. *See* Ratification at end. The Declaration at the beginning is by Charles I. These Articles are distinctly the voice of the Reformed Church of England, and have been assented to by all our clergy (*see* Canons 36 and 52).
- AUTHORITY** (pp. 2, 177) is not the same thing as power. Thus, power to minister is sought from God, authority to minister in the Church of England is conferred by the Heads of the Church as representing the community. The Church is also regarded as a legislative body (Art. XX.), and in this capacity it has power to ordain rites and ceremonies, and has authority (*i.e.* weight) in Controversies of Faith; but all is subordinated to Scripture.
- BAPTISM** (p. 46, and Pt. II. ch. v.), *lit.* ceremonial washing. Not a sub-

stitute for repentance and faith, but an expression of them. In the case of adults the submission to the rite of ceremonial washing signified that they had become adherents of Christ, and that in Him they died to sin and lived again to righteousness, being cleansed from sin through His blood-shedding, and sanctified through the Spirit. Infants are baptised on the strength of Christ's invitation to children, and on the understanding that they will repent and believe, so that the promise of God, made and signified in the rite, may become effectual in their case. Although Baptism is popularly supposed to pledge us to be members of the particular community in which we are baptized, this view is not Scriptural. There is no authority for re-baptizing those who come to us from other communities. The actual rite is the use of water in the name of the Father, the Son, and the Holy Ghost. As a matter of order it ought to be performed by the minister, and no one else is now authorised in our Prayer-Book to baptize; but in cases of necessity it has not been customary in past ages so to restrict the rite; though why laymen should be allowed to administer one sacrament, and yet be precluded from administering the other, it is not easy to explain.

BIBLE and Church (p. 2).

„ Study of (26, 147).

BISHOP (Pt. III. ch. v), *lit.* one who has charge or oversight. The word was naturally adopted for those to whom the Holy Ghost gave the responsible charge of the Churches (Acts xx. 28). It was subsequently restricted in its use, so that at the close of the Apostolic age it stood for the presiding minister in each community. The service for the Consecration of Bishops in our Church will repay careful study. The office is there traced back to the time when Timothy ordained Bishops over the Church. There is much prayer that God may bestow needed grace; and there is a serious examination of him who is to be consecrated, chiefly on the subject of Scripture. The Bishop is then consecrated by the laying on of hands, which both certifies God's favour and goodness towards him (compare the Confirmation Service), and confers or commits the office and work of the Bishop. It is sometimes said that the Episcopate is a barrier against false doctrine. But no one who has read early Church history could possibly accept such a statement.

CANONS (p. 6), *lit.* rules or standards. The word is used ecclesiastically for regulations made by councils or smaller communities. The Church of England has issued Canons at various times; but the only Canons which have the force of law are those of 1603-4. Some of these are obsolete, but others are valuable as showing the mind of the Church, and are appealed to in courts of law.

CHANNELS OF GRACE. This is not a Biblical or Prayer-Book expression, and it is liable to mislead. Means of grace offer occasions or opportunities wherein God's spirit deals directly with our spirit. The figurative word "channel" tends to remove God from His true position with regard to His children, and to create the supposition that "grace flows through the Church and its ministers."

CHURCH (p. 46). This word, whatever its derivation, is used for the Greek and Latin *ecclesia*. It signifies either a community of persons who believe (or profess to believe) in Christ; or the aggregate of such communities holding the Catholic faith, in which case they may be called the Catholic or Universal Church; or the mystical body of Christ which is gradually being formed, and which includes all true believers in Him who walk worthy of their profession. When the word Church is used we have carefully to consider what Church is referred to. Is it the primitive Church? the mediæval Church? the Romish Church? the Anglican? or some other community? It is sometimes said that there can be no Church without a Bishop; but this dogma is neither to be found in the New Testament, nor in the Prayer-Book or Articles. Wherever two or three are gathered in Christ's name there is Christ. Any community which ignores Christ and the Scriptures is in a far more destitute state than one which has no Bishop. (See Pt. II. ch. i, Pt. III. ch. ii, also Homily for Whit-Sunday, second part.)

CIRCUMCISION (p. 108).

COMMANDMENTS, the Ten, Pt. II. ch. ii.

COMMUNION, Holy, *see* LORD'S SUPPER.

CONFESSION (p. 174). Our Prayer-Book provides a public form of confession at the beginning of Service, another for Ash Wednesday, and another form for the Holy Communion. Provision for private or auricular confession was struck out of the Prayer-Book in 1552, and the mind of the Church is against it. Sins against God are confessed to God; sins against our neighbour to our neighbour; sins against the Church to the Church. Originally, sins against the Church were confessed in public; but owing to scandals which arose, they were confessed in private. Gradually the three classes of sins got mixed up, and secret auricular confession to the Presbyter was made applicable to them all. This abuse was done away with after the Reformation. Of course there are many occasions on which a man may "confess his secret sins to the minister for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him" (Canon 113), but this is a very different thing from that which the Church of Rome enforces, and which our Church has abandoned (see Homily of Repentance).

CONFIRMATION. This Rite has three aspects. The candidates confirm their baptismal vows, and the Bishop certifies God's goodness to them by the symbolical act of laying on of hands, while the congregation call down God's blessing on them. The rite, as administered in our Church, is somewhat analogous with the Apostolic act whereby special grace was granted (as in Acts viii.), but it is by no means identical with it.

CONSUBSTANTIATION (p. 116).

CONVEY (p. 88). Not a Biblical or Prayer-Book term, but frequently used in connection with the Sacraments. It is a figure drawn from the law, according to which a "conveyance" means a document (or act and deed answering to a document), whereby certain possessions or privileges are made over to certain persons and can be enjoyed by them on certain conditions.

COUNCILS (p. 6). These were frequently gathered in ancient days to discuss, and, if possible, to decide questions of doctrine. Our 21st Article teaches us that their decisions are subordinate to Scripture. For the Four General Councils, see p. 205.

COVENANTS (Pt. II. ch. i).

CREEDS (pp. 14, 15). The origin of the *Apostles'* creed is obscure. It is very ancient, though its present form is not quite the oldest. The *Nicene* creed is also ancient (A.D. 325), but the latter clauses (after the words "I believe in the Holy Ghost") are not part of the original creed, most of them having been added at the Council of Constantinople (A.D. 381). The *Athanasian* creed is of uncertain origin and date. It is an elaborate setting forth of the nature of the Trinity and the two-fold nature of Christ. The so-called dam-natory clauses at the beginning and end are not part of the creed, and give offence to many minds. They may be regarded as defensible, if understood to affirm that those who deliberately reject the central truths which this so-called creed professes to expound, put themselves out of the pale of God's Church and incur the condemnation due to unbelievers.

CREED OF POPE PIUS IV. (p. 52).

DEACON, *lit.* minister (p. 180). The term is popularly used of the "seven men of honest report" referred to in Acts. In the later days of St. Paul the word is used in very much the same sense as we give it in our church. See Office for the Ordination of Deacons. They are the assistants of the Presbyters.

DEAD, State of (pp. 46, 249).

DISCIPLINE (p. 73).

EASTWARD POSITION (p. 48).

ELDERS, or Presbyters (p. 179).

EPISCOPACY, v. Bishop

EVANGELICAL (p. 219) *lit.* in accordance with the Gospel. The term has been frequently applied to the leaders of the great revival towards the close of the 18th century headed by the Wesleys, Whitefield, Romaine, Berridge, Grimshaw, Fletcher, Newton, Cowper, Scott, Cecil, and Simeon. It is easy to caricature these men, but it is far better to follow their faith and life. England owes much to them. The great doctrines which they taught were the depravity of man, the sacrifice of Christ, justification by faith, and need of conversion to a new life by the energy of the Spirit, sanctification by the Spirit, and the supremacy of the Scriptures. These were no new doctrines. They may be found in Articles ix., xi., x., xvii. and vi. respectively; but new life and force was thrown into them by the men referred to above, and no one who preaches these doctrines need be ashamed of the name Evangelical. It is not, strictly speaking, a "party" name at all, though it represents a special school of thought and teaching.

EVENING COMMUNION (p. 129).

FAITH (Pt. I. ch. ii.). It is one thing to believe that God is, or that there is one God; it is another thing to believe in Him, *i.e.*, to take Him at His word and to act upon it as true. This is faith (see Homily of Faith). The old theologians rightly distinguished between faith in God and faith concerning certain doctrine; and the Nicene Creed is carefully worded in this respect.

FAITH, Rule of (Pt. I. ch. i).

FASTING (p. 149). There are different degrees and kinds of fasting, *e.g.*, the abstaining from all food, or from particular kinds of food, or from other pleasures which are luxuries rather than necessities. The list of Fasts recommended in our Church may be seen at the beginning of our Prayer-Book, and it is noticeable that there is no reference to fasting Communion. The mind of our Church in the matter may be seen from the Homily on Fasting and from the collect for the 1st Sunday in Lent.

FATHERS (p. 5). A title of respect frequently given to the early Christian writers, who were of various countries, ages, and degrees of culture, and who are often quoted somewhat indiscriminately as authorities on doctrine. Their writings are exceedingly valuable as witnesses to the authority of Scripture and to the teaching and ritual of their own day, but their utterances are by no means always of great weight in other respects, though a *consensus* amongst them, where it may be had, deserves the highest respect.

FORMS AND CEREMONIES (pp. 44, 75, 170).

GOSPEL (p. 20). The word includes not only a narrative of certain events, but the bearing of those events on our life and interests.

Thus, that "Christ died" is of little avail unless we add, with Scripture, that He died "for our sins."

HERESY (p. 3), *lit.* choice. Generally used of heretics who choose some special line of teaching and life contrary to that laid down by the apostles. No scriptural doctrine can really be heretical. The Romish Church brands people as heretics if they do not submit to the despotism of the Pope. Sometimes Lutheran Churches are called "heretical" because they are non-episcopal. We should be slow to call men heretics merely because they do not see things as our Church does. It is sometimes said that Protestantism leads to heresy; but there were probably more heresies in the early Church than there have ever been since.

HOLY COMMUNION (Part II. ch. vi.). See Homily concerning the Sacrament.

HOLY LIFE, aids to (pt. II. ch. vii.).

HOMILIES, *lit.* familiar addresses. The first Book of Homilies was issued in the reign of Edward VI., having been prepared by Cranmer and others. The second Book dates from Elizabeth's reign, and is the work of Jewel and other authorities. Article XXXV. deals with them, and they are referred to elsewhere as showing the mind of our Church. No student of Church doctrine can afford to neglect or ignore them.

IMAGES (p. 36). "I am sure that the N.T. of our Saviour Jesus Christ, containing the word of life, is a more lively, express, and true image of our Saviour than all carved, graven mottoes and painted images in the world be." From the Homily against peril of idolatry, which deals thoroughly with the whole subject.

INCENSE (p. 240).

INFALLIBILITY, *lit.* freedom from liability to error. The Church of England recognises no infallible human authority, neither pope, nor council, nor Church. Christ alone and the Scriptures are regarded by us as free from error. The official utterances of the Bishop of Rome on matters of faith and morals were declared to be infallible by the Council of Roman Catholic Bishops held at the Vatican in 1870.

INFANT BAPTISM (p. 102).

INSTRUMENT (p. 105). A legal figure applied to the Sacrament of Baptism, "whereby as by an instrument [*i.e.* a legal instrument or document] they that receive baptism rightly are grafted into the Church" (Art. XXVII.).

INTERMEDIATE STATE. The condition of the soul between the time of death and that of the resurrection. We know very little about it, but our Church teaches (Funeral Service) that the souls of the faithful are in joy and felicity, being with Christ.

JURISDICTION (p. 31). The power to exercise legal control. Our

Article XXXVII. teaches that the Bishop of Rome has no jurisdiction in this realm of England, and that all causes, ecclesiastical and civil, are under the Sovereign.

JUSTIFICATION (p. 18). The being accounted righteous before God. The XI. Article teaches that this is effected through the merits of Christ, by faith, and not for our own works or deserving. See Homily of Salvation.

KINGDOM OF GOD (p. 152).

LORD'S PRAYER (p. 80).

LORD'S SUPPER (pp. 48, 114, and pt. II. ch. vi.).

MASS (p. 33). An old, obscure title given to the Holy Communion, used by the Roman Church in connection with their false doctrine of propitiatory sacrifices for the living and the dead. Our Church has purged herself both of the doctrine and of the word.

MATTINS. A mediæval Latin word for Morning Service. Though it is to be found in our calendar it has been deliberately struck out of our Prayer Book.

MEANS OF GRACE (p. 95).

MEMBERS OF CHRIST (p. 155).

MINISTRY (pt. III. ch. iv.).

MOTHER OF GOD. A bald English translation of the compound Greek word *Theotokos*. The Latins had the word *Deipara*, which answered to it very well, but the Roman Church often uses *Genetrix Dei*, which is no better than the English. The Greek word was originally devised to denote the fact that the Lord Jesus was God as well as man; though we have to remember that according to the Athanasian Creed He was "God of the substance of His Father, begotten before the world, and man of the substance of His mother, born in the world."

MYSTERY. A Greek word frequently used to express what is symbolical or sacramental. Thus in the Lord's Supper "these holy mysteries" mean the bread and wine regarded as symbolising Christ's Body and Blood. The Church is Christ's 'mystical Body' in contrast with His literal and glorified Body.

OBLATION, *lit.* offering. The word is sometimes used of Christ's sacrifice of Himself upon the cross, and sometimes of the money or other gifts which we present to God. It is not used of the bread and wine whereof we partake in the Lord's Supper, which is "provided at the charges of the parish," and "placed" on the Table, not "presented."

ORDERS (pt. III. ch. iii.). Ordination simply means authoritative appointment. It confers position, privilege, responsibility and authority, but it does not confer grace or power; these are given by the Holy Spirit to all whom God calls to occupy any position in His ministry.

- ORNAMENTS RUBRIC.** This is the second Note immediately preceding the order for morning prayer in the Prayer Book. It is to be interpreted in the light of the directions contained in the Canons which fix the dress of the ministering clergy and the arrangements connected with the Holy Table. *v.* Tomlinson on the Prayer-Book.
- PENANCE** (p. 36). A contracted form of the word penitence. It is used in the service for Ash Wednesday in connection with discipline. The Roman Church uses it in connection with sins committed after baptism, which (they say) cannot be done away except through contrition, auricular confession, and sacerdotal absolution, together with the infliction of certain fines, pains, or penalties. This view has been rejected by our Church. See Homily of Repentance.
- PERFECTIONISM** (p. 45).
- PONTIFF.** An old Latin title for a heathen priest (*pontifex*). It is now assumed by the Pope. We of the English Church have nothing to do with it.
- PRAYER** (pt. II. ch. iii., and p. 148).
- PRAYERS FOR THE DEAD** were purged out of the second Prayer Book of Edward VI., and the mind of the Church is opposed to them. We pray for the Church militant here upon earth, not for the departed. See Homily "concerning prayer," part iii.
- PRAYER BOOK** (p. 40). The first English Reformed Prayer Book dates from 1549, the second speedily followed (1552), and there were not many alterations in the subsequent revisions of 1559, 1604, and 1662.
- „ Its teaching (p. 43). Its characteristics (pp. 37, 76).
- PREACHING** (p. 78).
- PRESBYTER** (p. 79), *lit.* elder. This is the name given to the leaders in the early Churches founded by the apostles, and it is the true title of the second order of the ministry in our Church.
- PRIEST** (p. 46). In the Bible this word stands for the *Hiereus* or *sacerdos* who sprinkled the blood of the sacrifices on the altar. In the Prayer Book it represents the word *Presbyter* or elder, to whom no specific priestly functions are appropriated. In our 32nd Canon the presbyters are called ministers. The New Testament and the Ordination Service are at one in this matter. Sacerdotalism is conspicuous by its absence from both. (see p. 242.)
- PRIMITIVE.** The Primitive Church sometimes means the Apostolic Church, but the word is frequently used with respect to the customs of the period which followed the Apostolic Age, as in the beginning of our Communion Service.
- PRIVATE JUDGMENT** (p. 163).
- PROFESSION**, Christians taken on their (pp. 24, 39).
- PROTESTANT** (p. 33). To protest is literally to testify publicly. The

word was used in the celebrated declaration of the German princes and deputies who called upon the authorities at the Diet of Spire (Bavaria), not to depart from the principle of religious liberty which they had already sanctioned. The foundation idea in this solemn protest was the sufficiency of Holy Scripture as a source of true doctrine. Consequently this has been the main characteristic of Protestantism as such ever since. Protestantism by no means signifies a mere negation, nor is it the badge of a party; it is rather the declaration of that allegiance to "God's word written," which our own Articles so signally display.

PROTESTANT CHURCHES (p. 196.)

PURGATORY (p. 33). The Roman theory is that souls are gradually cleansed from sin through various influences and agencies in the intermediate state. There is no scriptural warrant for this doctrine. The call to repentance and faith is to the living, not to the dead; and the judgment of the Great Day has to do with men's works on earth, not with the state which they have arrived at since they left the earth. Our Church characterizes the Romish doctrine concerning Purgatory as a fond or foolish thing vainly invented (Art. XXII.) See Homily "concerning prayer," part iii.

REAL PRESENCE (p. 116). Not taught by our Church.

REFORMATION (p. 32) sprang from spiritual conviction. When Romish superstition, false doctrine, and priestcraft spread like a pall over the nations, it was not easy for any one to break through the thralldom. But God raised up men in various countries, such as Wycliffe and Huss, and in later times Luther, Melancthon, Cranmer, and Ridley, and many others, to see and teach the vital truths of Scripture with clearness and force, and hence came about the Reformation.

The chief blessings which we owe to the Reformation are an open Bible, the Gospel faithfully preached, service in our mother tongue, respect for conscience, the sacraments duly administered, the promotion of spiritual worship and life, and the doing away of a mass of superstitious rites and ceremonies which are associated with priestcraft, materialism, and other errors.

REFORMERS, Foreign, their Orders (p. 186).

REGENERATION (pp. 22, 47, 105), the being begotten or born again. The new birth is referred to by almost all New Testament writers. St. John, in his first Epistle, gives certain tests whereby it can be shown whether a man is "born of God"; and it is curious that baptism is not one of them. St. Peter tells us that we are begotten or born again through the incorruptible seed of the Gospel. St. James also assigns the new birth to the power of the Word. St.

Paul says (1 Cor. iv. 15), "In Christ Jesus I have begotten you through the Gospel." Our Lord teaches us that "that which is born of the Spirit is spirit." It is evident that the new life of the Christian, which is inaugurated in our baptism, is the result of the operation of the Holy Ghost in connection with faith in Christ Jesus. The sacramental rite is supposed to carry with it the internal grace, but the new life is not tied absolutely to the rite. Those who are sacramentally regenerate in baptism may have been spiritually regenerate before, or they may need spiritual regeneration afterwards. Our Church carefully teaches that repentance and faith are necessary in order that the regeneration of which baptism is a sign and seal may be effectual.

REPRESENT. The representative principle whereby one stands and acts in behalf of many is frequently found in the Bible. The word is sometimes used in another sense, as when we speak of a pictorial or symbolical representation. Sometimes the word is printed "re-present," and is used to signify the erroneous theory that the minister presents over again the one offering of Christ. This teaching is wholly alien from the mind of our Church.

RITUAL (p. 172). Detailed instructions for the performance of rites. The word *Ritualism* marks a tendency to exaggerate ritual, so that instead of being the expression of true doctrine and devotion, it becomes a substitute for them, or tends to overshadow them.

ROMAN CHURCH (pt. I. ch. iv.).

RULE OF FAITH (pt. I. ch. i.).

SACERDOTALISM (p. 176), *see* **PRIEST**.

SACRAMENT (p. 157, and pt. ii. ch. iv.). Originally a military oath; but in ecclesiastical Latin, a symbol or sign, as when we read in our Articles (XXIX.) of "a sign or sacrament." In other places it stands both for the sign and for the thing signified. Our Church recognises two "Sacraments of the Gospel," viz., Baptism and the Lord's Supper. With regard to the five so-called Sacraments which the Romish Church puts forth—viz., confirmation, penance, orders, matrimony, and extreme unction—our XXV. Article characterizes them as partly a corrupt following of the apostles, and partly states of life allowed in the Scripture. Christ's sacraments are guarantees of His grace. See Homily on Common Prayer and Sacraments.

SACRAMENTAL and practical teaching combined in our Church (p. 47).

SACRIFICE (p. 127). The words "sacrifice" and "offering" as used in the Old Testament refer to various rites, in all of which something—usually the life-blood of the victim—is presented to God through the medium of a *cohen* or priest. Christ offered Himself, being both Sacrifice and Priest; and His one offering, which was a

distinct act, and took place before He sat down on the right hand of God, fulfils all the types of propitiatory or atoning offering in the Old Testament. The Christian's sacrifice consists of the presentation of his life, his powers, his possessions, and his thanksgivings to God, and it is acceptable through Christ our High Priest.

SAINT (p. 33), *lit.* holy. Every Christian is called upon to be a saint. It has been customary to prefix the title to the apostles and prophets of the New Testament, and to some notable writers, workers, and martyrs of later days. In this case it is simply a title of respect. There is no authority in the Bible or Prayer-Book for the idea that dead saints intercede for the living.

SCHISM (pp. 168, 185), *lit.* split. Each Church worthy of the name may be regarded as a Body, while the aggregate of such Churches may be called the Body of which Christ is the Head, though there will be a great deal of sifting of its members in the last day. Schism may be a split in the Body or a severance from the Body. Our Church has its character marked out by the Articles and Prayer Book, and the attempt to go back to pre-Reformation doctrine and ritual tends to produce schism *in* the Body. The various Nonconformist movements have produced schisms *from* the Body. The fault or sin of schism does not necessarily lie with those who secede from us. It may spring from error, deadness, or over-stiffness on the part of our Church.

SCRIPTURE, Authority of (pt. I. ch. i.); How to study (pp. 26, 147). See the First Homily.

SELF-EXAMINATION (p. 149). See Homily "concerning the Sacraments," part ii.

SICK, Visitation of (pp. 51, 175), and see **ABSOLUTION**.

STATE OF SALVATION. The Latin word "*state*" sometimes means position (*status*), sometimes condition. The one is external, and a matter of relationship, and the other is internal, moral, or spiritual. To be in Christ formally and sacramentally by baptism introduces us into a state of salvation in the first sense. To be in Him consciously and deliberately is to be in a state of salvation in the second sense.

SUCCESION, Episcopal (p. 183). See **APOSTOLICAL SUCCESSION**.

SUPREMACY (p. 33) marks a position of highest authority, whether sacred or secular. God is supreme over all. Christ is supreme over Christian persons and communities. Scripture is supreme as the unerring record of sacred truth. The Sovereign of England is supreme over all causes ecclesiastical and civil; but, as our Article XXVII. says, this supremacy does not extend to spiritual ministrations. St. Peter had priority, but not supremacy over the

Apostles. The Bishop of Rome was allowed to hold a leading position among western bishops in early days, but he has attempted to act as supreme ruler in Church and State, and so to attain universal dominion over Christendom, representing and (in effect) superseding Christ Himself. This we of the Church of England regard as nothing short of anti-Christian. It may be added that, according to one of the oldest authorities, Linus was made first bishop of Rome on the joint authority of Peter and Paul, which would not have been the case if he was to figure as Peter's successor in particular.

TRADITION (p. 8), *lit.* the committal of some thing, person, or truth to the care of another. The word is sometimes used in a good sense, as when St. Paul says, "Keep the traditions"; sometimes in a bad sense, as when our Lord spoke of the Scribes neutralising the word of God through the traditions of men. In modern English the word is used of something handed down from father to son, whether good or bad.

TRANSUBSTANTIATION (pp. 33, 115). The word "substance" was used by the mediæval schoolmen in a sense rather answering to our "essence," and was contrasted with "species" or that which appeals to the senses. Thus, to the old schoolman "transubstantiation" meant "exchange of essence," whereas, in the mouths of later writers and to the popular mind it conveys a distinctly materialistic sense.

TRENT, Council of (p. 32).

TRUTH, Different sides of (p. 23).

UNITY (pt. II. ch. vi.), *lit.* oneness. Unity by no means signifies uniformity in matters of ritual, or membership in one external organization. What we pray for in our Prayer Book is unity of spirit, the bond of peace and righteousness of life. The nearer we get to Christ in faith and life, the nearer we shall be to one another.

VALIDITY (pt. III. ch. v.). It is sometimes supposed that the validity or special efficacy of ordination, consecration of the elements, and other ministerial acts, depends on the fact that the Bishops of our Church can trace their orders through laying on of hands back to the apostles themselves, and that if a link were missing some special blessing would be lost. Order and historical continuity, such as we of the Church of England possess, are not to be despised; but it is impossible to find absolute proof of such an unbroken line. The special gifts which came by laying on of the apostles' hands were not those which are now claimed by bishops. The blessings associated with Ordination and the Lord's Supper depend on the faith of the recipient and on the promised grace of

the Lord from whom all sufficiency comes, rather than on the fact that the minister is one of a historical succession.

VICAR OF CHRIST, *lit.* substitute. The only substitute whom Christ deputed to take His place was that "other Comforter," whom He promised as an indwelling Spirit for all Christians through all time. The apostles were His agents rather than His substitute. There is no solid ground in Scripture or in later history for regarding the Bishop of Rome even as successor of Peter, much less as a substitute for Christ. *See SUPREMACY.*

VIRGIN MARY (p. 46).

WORKS (p. 17).

WORSHIP (pt. II. ch. iii., and p. 171). The acknowledgment of our dependence on God and of our adoration of Him. The word is sometimes used of civil worship as a token of respect for magistrates and rulers; also of that respectful treatment which a husband ought to give to a wife (with my body I thee worship), giving honour to her as a weaker vessel. The Bible, the Prayer-Book, the Articles, and the Homilies agree in rejecting the bowing down before images of Christ or of any good person, alive or dead, or the offering of religious adoration to the Virgin Mary, the apostles, the evangelists, martyrs, saints. Multiplication of services does not necessarily carry with it pure worship.

The Lord's Supper is sometimes called the highest act of worship, but this familiar expression is questionable. Judged externally, it is a special act of worship; first, because it is an act of thankful submission to the Divine Command and acceptance of the Divine blessing; secondly, because it is associated with words of special adoration—"We praise Thee, we bless Thee, we worship Thee, we glorify Thee." But the devout and humble spirit of the worshipper constitutes the essence of worship; and the worship of the publican who beat upon his breast and said, "God be merciful to me a sinner," may be quite as "high" in the sight of God as the most gorgeous ceremonial in connection with the Holy Communion.

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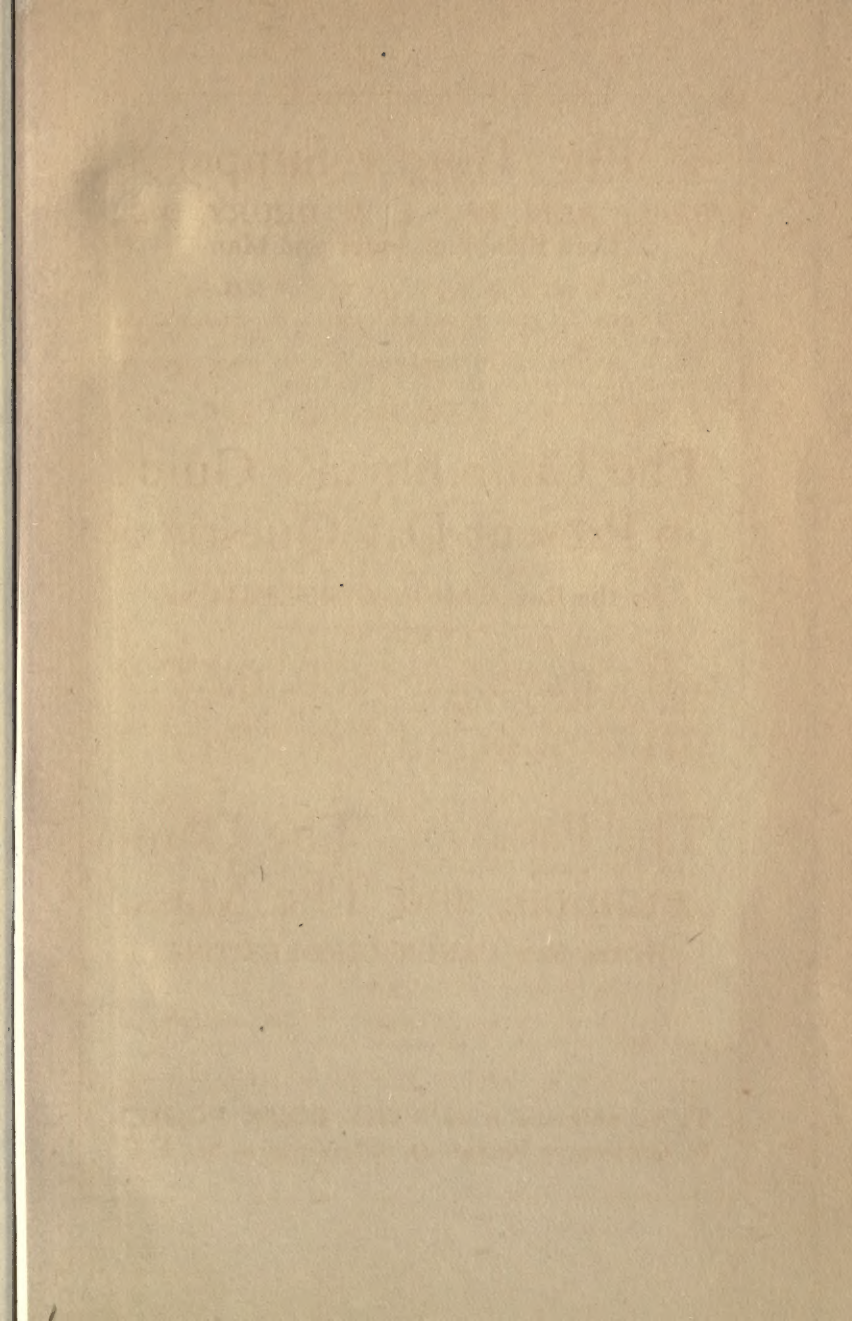
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